

Sips of Sweetnesse;  
OR  
CONSOLATION  
FOR  
Weak BELIEVERS.

A  
Treatise, discoursing of the  
*Sweetnesse of Christs carriage to-*  
*wards all his weak Members.*

Particularly, to such as are weak either,

- { 1. Habitually; or
- { 2. Accidentally, by reason of
  - { 1. Working.
  - { 2. Sinning; or
  - { 3. Suffering.

Being the summe of certaine Sermons Preached  
upon *Isa. 40. 11.*

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By *John Durant* Preacher of the Gospell.

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The second Edition corrected and amended.

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יְהוָה מְחַיֶּה לֵחַי

i.e. *His fruit was sweet to my taste, Cant. 2. 5.*

וְכָלֹּ מְחַמְדִּים

i.e. *All of him is desirable, Cant. 5. 16.*

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Treatise, discounting of the

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Being the summe of certain sermons Preached  
upon 1st. Cor. 13.

By John Dwyer Preacher of the Gospel.

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TO THE  
Candid and Christian  
READER.

**T**hou art here presented  
with some Sips of  
Christ, streaming  
through a poore crea-  
ture. If thou offest  
any puddle in them (as sure thou  
mayest) its by reason of the polluted  
breast through which they come, for  
the fountaine was cleare. Its our  
misery that pure flowings forth  
from Christ, become impure in  
their passage through us. As the  
water, which in its fountaine was as  
clear as Christall, becomes muddy  
in its course through some channel.  
I wish I were sensible enough of what  
a filthy channel my heart is. Sure I  
am, if there be any cleanness or com-

To the Reader.

For in what is offered, its not mine,  
but Christs.

'Twas a rainy day in which those  
thoughts were brought forth. My owne  
heart needed some refreshing; and  
Christs spirit brought that Text to my  
hands which is treated on in this Dis-  
course. Concerning which I have this  
to say.

If thou expect strong meat, 'tis  
not here: All that I pretend to (and  
oh that I may attaine that!) is to  
give milke to babes. If free grace  
have dignified me with that worthy  
name [Belcever.] I must adde to it  
this Epithite [weake] Being such I  
so spake: And (as our Proverb is)  
I measured others corne by my  
owne bushell. I thought some might  
be as I was, and am, weake: And if  
thou art strong, I have nothing to say  
to thee but this, be not high minded  
but feare: Even the men in Christ,  
sometimes are as the children, weake.  
But if thou be either habitually or

## To the Reader.

cidentally weake: here is a Sip for thee, I promise no more: Neither wilt thou find so much, if Christ do not undertake (which I have desired, and do) to make my promise good.

That which encouraged me to appear in Print, was this hope, that as Christ had made this, some way, sweet in the Pulpit, so he would also make it in the presse. Some Lambs of Christ were refreshed in the preaching of this: and that made me hope, that some others might also be refreshed by its perusal. I must proclaim it to the glory of free grace, that my owne soule hath tasted some sweetnesse by what Christ gave into me in this Treatise: And because I would not eat my morsells alone, I was the willingest to this work of publishing.

If I might be a means to give a Sip of consolation to some weake Beleever, I have my reward in this, and encouragement to the like.

Its Christ's peculiar Prerogative

## To the Reader.

(and therefore Paul and Timothy would not pretend unto it) to have dominion over faith. Richard enough for any (too much for me) to be counted helping of his peoples joy. I have alwayes feared that Kingly-evil, which I see swelth under the throats of some; while they rather Magisterially presse things upon peoples consciences, then Ministerially helpe beleivers comforts. To this last I have aimed, and if I obtaine it not, I confesse I have missed my markes. (to 110)

I have studied to be alwaies offenc-  
res; therefore I shall not print com-  
plaints, otherwise I might sigh and  
say, that I know what David  
meant, when he said, his soule was  
among Lyons, &c. Pla. 57. 4. Some  
have been so weake as to deny,  
others worse, to endeavour to dis-  
grace my Ministry: But Christ  
(whom I blasse, who inabled me, for  
that he counted me faithfull, put-  
ting me into the Ministry) bath  
sweetned

## To the Reader.

sweetned my endeavours, by causing  
some of his sheep (who know his  
voyce) to own my Ministry, and  
vindicate me from being a stranger.  
Its my humble hope, that if thou be a  
Lambe of Christ, thou wilt in this  
(though through an earthen reed) hear  
his voyce, which (if thou do) follow  
it, and thou shalt be noisgildo no

When I shall understand, that what  
is now Printed, either pleases, or profits  
any poore beleevving soule, I shal be en-  
couraged to publish something besides,  
of the life and nature of Christ, viz. The  
sweetnesse of Christs carriage to  
belcevers under temptations: And  
also the tenderesse of his heart to-  
wards believers, with reference to  
their ignorance, unbelief, and ina-  
bility to act.

At present I have done, when I  
have intreated thee (Reader) to pray  
for me, that I may finde grace to be  
faithfull, and wisdom to be skil-  
full in feeding the Lambs of Christ,

To the Reader.

the flock of God, over which the Holy Ghost hath made mee overseer; That in the day of my Masters coming, I may be able to give up my account with comfort. And I will that thou in this thy Remembrance to the Throne of Grace, thou wilt doe an office of charity for, and lay an obligation of service upon him,

where I shall understand, that I am now trusted, either places or profits may prove my fault. I shall be encouraged to publish something better, The

The meane of the  
servants of Christ,  
also the tenderness of his heart to  
was with reference to  
their ignorance, unbelief, and in-  
ability to act.

Sirs  
I have done, when I  
represented thee (Reader) to pray  
for me, that I may finde grace to be  
faithfull, and wisdom to be skill-  
full in feeding the Lambs of Christ.  
the

**Sips of Sweetnesse;**

OR,

**Consolation for weak**

**BELIEVERS.**

**SECT. I.**

**Declaring Christs sweet carriage to  
all his weak members.**

**Isaiah 40. 11.**

**He shall feed his flock like a shepherd; he  
shall gather the Lambs with his arme,  
and carry them in his bosome: he shall  
gently lead those that are with young.**

**CHAP. I.**

**The Introduction to the Text, with the  
drift and scope of the words.**



**TH** hath still beene the de-  
signe of the enemy of  
our salvation, Satan;  
to keep souls from clo-  
sing with the Authour  
of our salvation, Jesus Christ.

Heb. 2. 10.  
For it was  
his will that  
he should  
bring many  
unto glory.

**Now**



*Sips of Sweetnesse ; or,*

Now for the advancement of this his  
designe, hee doth still endeavour (as  
Eph. 6. 11. mongst other his *wiles* ) to raise and  
nourish in the hearts and mindes of  
poore soules very hard thoughts of Je-  
sus Christ. If Sathan cannot keepe  
soules in his *slavery* (as he doth the  
*Indians* ), by representing himselfe to  
them as *terrible*, he will (if possible)  
keepe them from entring into Christs  
*service*, by perswading them that he  
is not *mercifull*. Indeed it is the De-  
vills maine *designe*, to detaine a poore  
soule alway under his owne *yoake*; and  
to this end hee would faine delude the  
soule, by making it beleieve tis all *gol-  
den*; but if he misse in this, his next me-  
thod is to dissuade the soule from tak-  
ing up Christs *yoake*; and therefore he  
endeavours to deceive, by pressing the  
soule that tis all *iron*: and if a soule de-  
sert him, and will serve Christ, he must  
look (so the Serpent insinuates) to meet  
with *hard employment*, and a *harsh Ma-  
ster*, in whose service hee must expect  
*many sorrows*, but few *joyes*, and  
little *wages*.

But in all this Sathan acts like him-  
selfe, a *liar*, and speakes of himselfe,



yes. For surely never did poore soule give  
up its name (and with that its heart)  
to the service of Jesus Christ, but  
found both in the Master and the Ser-  
vice incomparable sweetnesse. *Twas*  
but a slanderous, and slender excuse of  
him in the Parable, that said, he knew  
Christ was an austere Master. The  
faithfull Servants found Christs bounty-  
ry, fully confuting that slander. In-  
deed Christ is a *Lion*, and so knowes  
how to be angry, and *caste hopes*  
such as forget him, and themselves, and  
forsake their owne mercies; by heark-  
ning to lying vanities, preferring Sa-  
tans flattery, before his service. But  
Jesus is also a *Lamb* (and so forced  
to bee kinde) and hee knowes how to  
follow such poore soules with *liberal-  
ties* of love, as love themselves by lov-  
ing him: and cleaving to him, forsake  
all things else. True it is, Christ is  
great, and if sinners stubbornly stand  
out, they shall feelee that hee is *severe*;  
but withall hee is *good*: and if soules  
sincerely come to him, they shall taste  
that he is *sweet*. Indeed the Lord Je-  
sus is a *flame of fire* to consume those  
that obstinately refuse to hearken to  
the

Luk. 19. 22

a 13<sup>th</sup> Spome

divines

the Gospel: but with all he is a sea of  
 (love to comfort all those that cordially  
 obey it,) by taking him. However Goats  
 out of his fold shall finde him dreadfull  
 poore Lambs within the fold both doe  
 and shall finde him mercifull. This is  
 that which this great Prophet in this  
 place prophesieth concerning Iesu  
 Christ. Where speaking of Christs  
 carriage towards all his members, hee  
 saith that, before time, which beleever  
 scale to in time, viz. That never did  
 my soule, which received Christ  
 tendered in the Gospel miscarry either  
 through want or weaknesse: For Christ  
 still fed and carryed it. See. This  
 conceive to be the scope of this Prophe-  
 ticall speech concerning Christ: name-  
 ly, That his carriage should be full of  
 sweetnesse towards all his members, e-  
 specially such of them as are weaker  
 then the rest.

CHAP.

CHAP. II.

The Context, with the Division of the words and the Doctrines arising from them.

**I**N the beginning of the Chapter, the Prophet brings in God, commanding to preach comfort to his people. *Comfort ye, comfort ye my people saith your God.* Its Gods mercy that he hath provided; and Ministers duty they should preach comfort to the godly.

The coherence and dependence of the Text

Being commanded to preach comfortably, he brings in the *Baptist*, ushering in of *Christ*, ver. 3. *If comfort be to be preached, Christ is to be the Text.*

Speaking of *Christ* hee presents him comming with a strong hand, v. 10. Indeed such a Savior doth the soul need, who hath a strong hand able to rescue the poor Lamb, out of the mouth of the devouring Lyon. And that *Christ* might be seen to be a suitable and sweet Saviour, the Prophet addes; that as he was powerful and so able to rescue the poore sinner: in like manner hee was mercifull, and so willing to feede the soule when it hungered, and to gather it in case

case it *wandred*, and in case of *weaknesse*, to carry it in his bosome. So that in these words Christ is held out under the similitude of a *Shepherd* carrying himselfe in all things, as *Faithfull*, and *mercifull Shepherd* to *poor souls*. In generall 'tis said he should *feed his flocke*; and answerable to particular necessity of the weak of the flock, hee is also particularly described to be *carefull*: As in case the soule *wander*, (as sometimes the best sheep doe,) it is said, hee shall *gather* it, the word is, **קָצַף** which signifies a *carefull gathering*, and therefore so used, *Gen. 41. 48.* *Joseph* was not more carefull in gathering up the food of the seven years, then *Jesus* is in gathering wandering beleivers. And in case of *weaknesse* (as Lambs will be) Christ is said to *carry* them; the word is, **נָשָׂא** from **נָשָׂא** which is not onely to *carry*, but to *take up*, (as supposing they may be *false*) and *carry*. And lastly, in case of *breeding*, or being with young. It is prophesied of Christ, that hee would *lead* them. Yea, and that all these acts of

of Christ might be set out in their full *meatnesse*; every one of them is heightened by its manner of performance. He will gather the wandering with his *arms*, and carry the weakling in his *bosome*, and lead the breeding gently in his *hand*, for so the word *מִנִּי* signifies as I shall shew hereafter. So that now the words holding out Christ's sweet carriage towards his members, do easily divide themselves into these particulars,

Division  
of the  
words.

1. The *Generall* carriage of Christ towards all his, he shall feed them.

2. The *speciall* carriage of Christ towards the *weake*; held out in the

1. *Substance*, which (as the *golden apples*) is set downe in three particulars.

1. For the *wanderers*; he will gather them.

2. For the *weake ones*, the *Lambs*; he will carry them. And

3. For the *Ewes* (as I may so say) he will lead them.

2. *Circumstance*, which sets out the *golden apples* in pictures of silver.

Hee will doe all these in a *sweete* and

Sips of Iohnessee, Or,

Just and safe way, gather with his  
arme, carry in his bosome, and lead  
H. (Jacob-like) very gently, those that  
are with young.

I might observe divers Doctrines from  
these words; As,

1 Pet. 2. 25  
em & mor  
mura

1. Jesus Christ is the great Shepherd  
of the souls of all Gods Elect.

2. As God the Father hath made  
Christ cheif Shepherd of our souls; so he  
did, doth, and will discharge his trust  
carefully, faithfully, and tenderly.

3. There are diversities of forms in  
Christs fold: some are Lambs, weak;  
some Ewes big with young.

4. Jesus Christ carrieth himselfe in  
a suitable way to all the soules that be  
in his flocke.

These, and many such I might note,  
but I passe them, as not aiming at any  
thing in this Discourse from this place,  
but onely the carriage of Christ, as it  
is described with reference to his weak  
ones.

CHAP.

CHAP.

CHAP.

Consolation for weak Believers.

9

CHAP. III.

The main Doctrine propounded  
and opened

**T**He cheif thing which I aim at being the comfort of weak Saints, in observing the carriage of Christ towards such : I shall hold it out in this Doctrine.

Jesus Christ carries himselfe very sweetly and tenderly, as towards all his members, so towards his weak members especially : **Or,**

The Doctrine.

Christs carriage, is specially sweet and tender, towards every poor weak believer.

I suppose it lyes fully and cleare in this place, as I shall shew hereafter. For the opening of this Doctrine, it being a Theological Proposition; I shall first explaine the subject, and then the predicate thereof.

Explication.

1 The subject of the Doctrine, and discourse, is the carriage of Christ. And this is nothing else, but the way, or manner of Christs manifesting of himselfe through sundry, and various dispensations towards the soules of his.

What Christs carriage is

2 The predicate, or the thing

B

which



which we affirm of this demeanour of Christ, is, that it is *sweet and tender*; now although the full meaning of these words, as they relate to Christs carriage, cannot be sufficiently expressed (which is its glory) yet I shall offer what I intend in two steps.

I. Negatively, Christ doth not carry himselfe in barsh, sawre, severe manner, as some doe: Indeed the wicked servant said, that he, Christ, was an austere man (the Syriac signifies a *hard man*.) But however he said; those that have tasted Christs carriage can confute this slander. None of his have any just ground to complain of Christ, as he in the Poet of a self-conceited, servant-despising Master. However Nabals carriage gave just occasion to his servants complaint, that he was such a son of Belial, that they knew not how to speake to him, as 'cis, 1 Sam. 25. 17. Christs carriage was never such. He forbids his under-shepherds severe-lording over his flock, and he (who is the cheif Shepherd) abhors that, which he forbade them. Beleeve it, (Christian) Christs carriage was not, is not crabbed.

Aristo-  
phanes.

ὡς ἀρχαί-

ον ποσειδι-

ῶν, Διὸς

μενίδαι

πατρὸς

ἡγούσης

ἡμῶν

καὶ πάντων

τῶν

ἡμετέρων

ἡμεῶν.

1 Pet. 5. 3.



## Consolation for weake Believers.

II

2 Positively, *Jesus Christ* demeanes himselfe softly, sweetly towards his. In every manifestation hee discovers himselfe meeke, and milde. He speaks so, as if his designe were (as 'tis) to tye the hearts of his hearers to his lips with *silken threads*, (as 'tis phancied of the *French-Hercules*) he acts so, as one that makes good *Platoes* counsell, i.e. to tye his servants by love-necessities to his service. In this *Titus* (if the Historian do not hyperbolize) was a type of Christ, who carried himselfe so, as that none ever went sad from him. As he came to *Jerusalem* meekly, so he carries himself towards his members, *Love is his name*, and love is with him, 'tis his nature, as well as his name. This all the members of Christ can seale to, as a sure experienced truth; but especially such of them, as are, or have been weake. And this I am to prove. All the servants of Christ can witness for their Master. All his *Epistles* speake him sweet. *Lamb* is a name of love; *Husbands* carriages are (or should be) sweet, and tender. However they (as men) may forget themselves. Christ (as God) is unchange-

Prooffe of  
the Do-  
ctrine.

Exo. 19. 4. *able. He bore his people of old, as on Eagles wings. And of late, and still, in his own armes. Indeed he commanded the Angells, to bear his people in their armes, but (as if they were not soft enough) he takes them into his owne. He bears their sins on his backe, and their soules in his bosome. If the soule walke abroad, Christ walks with it, and carries himsele kinde. All the way shal be paved with love under their feet, that it may be soft; and over their head he will spread a banner of love, that they may be safe: If the soul be sicke, and must lye downe, he will make the bed, and sit by; and that he may shew himsele tender and sweet, he will put one hand over, and the other band under. But what need I hold up a candle to let you see the Sun. God the Father undertook for him, He should not cry, nor lift up, &c. i.e. (not to exclude other senses) he should not be lost, and majesticall, but lowly, meeke, and mercifull. Bruised reeds, and smoking flaxe, i.e. weake and feeble soules, should not be broken nor quenched by him, i.e. therefore should tenderly, and gently be dealt withall; in a sweet way (answerable to the*

their weake condition) should they find his carriage. Search (soule) the *Annals* of his life: See, did not all his *actings* towards weak ones, speak love? Inquire of those with whom he did converse? this wil testifie to this truth, concerning his carriage; that he was indeed very tender and sweet to all; but especially so, to such soules as were feeble. All the flocke, but especially the weak of the flock, found him a surpassing carefull, kind Shepherd, in all his carriage.

CHAP. IV.

A more full explication of the point, and a generall demonstration of the truth thereof.

**B**Ecause the Text cheifly (in my Beye) carries out the sweetnesse of Christ towards weake beleevers; and as I said, this was my sole desigme in the discourse to hold out comfort for such (as being indeed most suitable to my owne state) I shall therefore more amply open the point, and illustrate it in three particulars, viz. by The point  
shewing a nplified.

*Sips of Sweetnesse, Or,*

- 1 *Who these weak ones are.*
- 2 *Wherein the sweetnesse and tender-  
nesse of Christs carriage to them doth  
appear.*
- 3 *Why Christ doth carry himselfe  
in such a way, especially towards  
them.*

Who are  
weak.

First, That it may be known who  
these *weak believers* are (with reference  
to whom this Tract is chiefly pend)  
you may be pleased thus to distinguish  
of weak believers.

- 1 Some there are, who are *habitually  
weake.*
- 2 Others there are, *accidentally  
weake.*

Of those that are *habitually weake* : I  
Habitually shall speake under this first generall  
weak.  
Doctrine, and speak to the other, par-  
ticularly by themselves, and that also,  
out of this Text.

Now I call such soules *habitually  
weake*, who by reason of their age in  
Christ, or the forme and ranke in his  
Schoole, have not attained to any  
great strength in Christ, or any full  
measure of the graces of the Spirit.  
In whom, the life, and habits of grace  
(which I humbly conceive might in  
more

more apt phrase be called the *breathings*, or *fruits of the Spirit*) are but yet, in a *low, feeble, scanty, measure*, or *degree*. And these I suppose may be reduced to two heads, for illustrations sake.

1 *Beginners*, or *under-graduates* in *Christs Schoole*: Grace at first being but *little* (and therefore compared to the least of *graines, mustard-seed.*) And *Saints* at first being but *feeble* (and in that respect likened to the feeblest of creatures, *Lambs.*) These are the first rank of weak persons, whom I call *beginners* (who yet are in a capacity of more strength, as they prove in time, proficients in the *Schoole of Christ*, but) for present are but *weake*, as all *beginners* are.

2 *Babes* in *Christs house*, (called in the Text, *Lambs in Christs fold*) such as were so a *long time*, as those 1 *Cor.* 3. 1. Or *alway*, as some are, 1 *John* 2. 12, 13. for it is in *Christs house*, as in yours, many that are *born there*, live not beyond the age of *babes* and children, but dye (as it were) in their *infancy*; who albeit they attaine to the measure appointed them, yet they

Ps. 1. 87. 5.

לֵךְ לְךָ יְהוָה

לְךָ יְהוָה

לְךָ יְהוָה

לְךָ יְהוָה

לְךָ יְהוָה

לְךָ יְהוָה

*hic metes  
mixtas.*

they come not up to the measure of a full age in Christ, as the word signifies, Eph. 4. 13. But as babes die; having indeed the truth of life, and the divine nature; and so the breathings, or fruits of the Spirit, yet ( Infant-like ) in a very feeble degree, all their dayes.

Under these heads, I think all may not unfitly be considered, whom I call *habitually weak*, to distinguish them from others, who are *accidentally so*: of which hereafter.

Now both these ranks are weak in a threefold respect.

*Somewhat  
in respect  
of life.*

First, in respect of life; in whom indeed the Spirit breaths but faintly, whose pulse beates but feebly, whose heart pants but weakly, in whom the very principles of Religion are laid, indeed sure (being upon the foundation Christ) but yet the practice of Religion (which is as the superstructure of that foundation) is not high, nor sublime, whose soules are alive, but whose actions are not lively; who pray, and read, and heare, &c. from a true internall principle, or power of spirituall life; but yet so, as it plainly appeares to them (yea and to others) that they

they are rather the pantings, lispings, essays of beginners, and babes, then the performances of graduates and men in Christ Jesus.

Secondly, in respect of light; for there is not in every beleever the same knowledge, *Some there* i. e. not the same measure of know- *be, who are* ledge, 1 Cor. 8. 7. Indeed the Sunne of weak, in *wisdome* (Christ the *wisdome of God*) respect of shines in them, but through many knowledge clouds, very dimly. In them there is the knowledge of the Alphabet, that Christ is the first letter *Alpha*, and the last, *Omega*. They understand the rudiments of Religion, and some maine axioms, or conclusions, they are able to read and heare, to interpret, and understand some plain, and necessary places, and truths; but yet so, as that they can rather apprehend, then hold out divine truths, & can better dye, then dispute for Christ, so as that they are still rather lovers of knowledge, then masters; whom *μαθηται* you may call learners, but not learned, and to whom the line of the Gospell is come, but not in a measure stretched out (that I may allude to that Psal. 19. and 2 Cor. 10. 13, 14. and Rom. 10. 18.) souls *ΝΥ* who in truth are schollers, but not *Διδασκαλοι* Doctors



Heb. 5. 12. *Doctors in Christs schoole, who know rather how to learn themselves, then how to teach others.*

Some souls  
weake in  
faith.  
ἀδύνατοι ἐν πίστει.  
Mi. 16. 8.

ἀδύνατοι ἐν πίστει.  
Mi. 16. 8.

Thirdly, in respect of faith ; for there are some true beleevers, and yet *weake in faith*, Rom. 14. 1. Indeed they do receive Christ, and free grace, but 'tis with a shaking band. They have (as Divines say) the faith of adherence, they will stick to Christ as theirs ; but they want the faith of evidence, they cannot see themselves as his. They are beleevers, but of little faith. They will trust, though he kill them : but they doe not know fully that he will save them. They hope that Christ will not cast them off, but are not sure that he will take them up. They would beleeve that Christ will not reject them, because he commands others to receive them, Rom. 14. 1. but cannot conclude that Christ will imbrace them. Beleevers you may call them, and indeed they are *Abrams children*, but yet they are but *Babes*, not (as their Father was) *strong in faith*, Rom. 4. 20. Indeed *Abraham* (their father) was not, (but they as children) are *weake in faith*, as 'tis, Rom. 4. 19.

Thus



Thus you see the first thing, who they are that I call *weak members* of Jesus Christ.

For the second head: wherein doth the carriage of Christ appear to be sweet, and tender towards these. I shall (if God will) in a particular Tract shew it, with reference to each of these sorts, by declaring that Christ [is] sweet and [how] to those whose life, and light, and faith, is but *weak* and *little*; onely from this Text, I shall hold it out in a generall way; how Christs carriage, is tender towards all these and such as are thus, for (at least) distinction sake, *habitually weak*; whom the Prophet calls his *Lambs* in this place.

Demon-  
strations  
of the truth  
of the Do-  
ctrine  
from the  
Text.

Now this appears from the Text in two things.

- 1 He will gather them, and that with his arme.
- 2 He will carry them, and that in his bosome.

First, Christ carries himselfe very tenderly towards his *weak Lambs*, in that he will gather them. *Lambs*, all the flock are but *weak*, and so apt to wander, if not looked to. Now Christ he will gather

giber, and that with much care (for so the word signifies) his poor weak members, that are apt to wander. Christ, thou (poor weakling) will carefully look to thee. That thou mayest not wander (at least too far) he will make bare, and stretch out his arme to gather thee. The poore soule saith, *I am weak*; and which is worse, *I am wicked*; I have a stragling heart. I shal go astray like a lost sheep; wil Christ seek me? Yes poor soul, he hath a tender heart, and he wil seeke thee carefully, and he hath a long arme. He will gather thee surely. Thou dost not forget him (as David intimates) and he doth not forget thee, nor himselfe. He is thy soule-shepherd, he will therefore gather thee; O thou weakling of his flock!

Psal. 119.  
176.

Secondly, Christs carriage is very tender, for he wil carry those that cannot go. The weak Lamb lyes down, it cannot go; the Shepherd takes it up, and bears it. The weak beleever cannot walke with Christ: now Christ will stoop downe, and take it up, and carry it, so the word signifies. Oh, saith the weak soule I would follow Christ, but I cannot: I would walke with him hand in

in hand, but I am weake. Well beleeuer, thou art weake, and Christ is kinde; thou lyeſt along, and he will take thee up. Thou canſt not goe, he will carry thee. Oh but how! will he put me on his backe, expoſe me to wind and weather? No poore ſoule; he will carry thee in his boſome, and keep thee warm and ſafe there; True, he will lay thy ſins upon his back, and bear all the laſſes of his Fathers wrath for thy wickedneſſe; but he will carry thy ſoul (O beleeuer) in his boſome, and cheriſh thee there with the warmth of his love becauſe of thy weakneſſe.

Dear soul! I hint things but briefly,  
that I be not burthensome; read the  
Prophet, think of what is said; tell me,  
doth not Christ carry himselfe tenderly,  
and sweetly, towards weak beleivers, in  
gathering them with his arme, and carrying  
them in his bosome?

him. Though the approach of the  
 soul to him be in inward weakness, yet  
 he accepts of the approach, and con-  
 sidereth the soul with inward tender-  
 ness. Never did any thing come to him  
 and him self. In this commu-  
 nication, his conversation was

## CHAP.

## CHAP. V.

*Six particulars further setting out Christs tender carriage towards his weak members.*

**H**AVING in a generall way hinted the sweetnesse of Christs carriage towards his weak members, as 'tis held out in this text by the Prophet, I shall now indeavour, in a more particular manner, to acquaint you how sweetly and tenderly Christ carries himself to weak beleivers; and,

1 The sweetnesse of Christs carriage appeared in this, that he is ready to entertaine any poor soul (though never so weak) that comes unto him. He stands with open arms yea, and heart also, to give those, sweet embraces, that desire to embrace him. He *יוֹדֵעַ בְּלֹא עָוֹן* *and in- sin- without* *proclaimes it, that he would not cast off,* *loh:6. 37.* or out, in any wise, any that come to him. Though the approaches of the soul to him be in much weaknesse, yet he accepts of the approach, and embraces the soule with much tendernesse. Never did any that came to him, find him harsh. If their comming were but sincere, his entertainment was alway

alway sweet. Thou poore soule ! who  
hast a desire to come to Christ, because  
thou seest thou shalt perish without  
him ; and yet dost doubt whether thou  
shalt be entertained by Christ, because  
thou findest thy self (as thou thinkest)  
unsuiting for him : why, go and try ;  
Taste and thou shalt see, that Christ  
is sweet and tender ; he will not cast  
thee off, if thou wilt come to him. His  
invitation is generall, If any thirst let  
him come to me, and (not doubt, but) Mark: 10.  
46, 48, 49.  
drinke. Aske blind Bartimeus, who  
sat by the high way begging, when  
Christ went by ; and he will tell thee,  
though men were harsh, and bid him  
hold his peace, and would not let  
him cry to Christ; yet Jesus was sweet,  
and not only let him cry, but bid him  
come to him. Thou weake beleever, that  
sayest I would goe to Christ, but I  
doubt whether he will embrace me be-  
ing blinde : Arise and goe, and thou  
shalt find the Lord Jesus, tender, and  
ready to entertaine thee sweetly, yea  
and so far from rejecting thee, for thy  
blindnesse, that he will receive thee to  
give thee sight. One would have  
thought that if ever Christ would re-

Joh. 3.

jest any, he would have surely rejected Nicodemus, who was so weak as being either afraid, or ashamed (or both) to own Christ in the day, he comes to him in the night. What might (as one would think) Christ have said, Nicodemus is thy desire after me so faint, as that thou fearest to come to mee in the day time? or am I so unworthy, as I am not to be owned but out of sight? Hast thou either so low an esteeme of me? or bearest thou so little love to me, as that thou comest thus now in the night? Go, returne as thou camest, I will not accept thee in the dark, who wouldst not acknowledge me in the light. I will not entertaine thee in the night, who wouldst not embrace me in the day. No, No, Christ hath not a syllable of these sad sayings. But presently (knowing him to be but a beginner in spirituall, though a Dr. in literall Israel) he entertains him, embraceth him, instructs him, gives him leave to reply to what he spake; beares with all the ignorance and absurdities that were in his questions; stoops low to his capacity, that he might lift him high in Spirit; And in all things carries

carries himself as a *sweet tender-hearted shepherd*, to a poor, *weake faint-hearted Lamb*.

Secondly, The carriage of Christ is discovered to be tenderly sweet to weake beleevers, in that he cherishest and preserveth those little buddings of grace that are in them. Oh ! saith the weake beleever, my fire is so little ( such a little sparke in so many ashes ) that I feare 'twill out. My candle gives so little light ( and burnes so weakly in such mighty winds, ) that I doubt I shall be in the darke : My Pulse beates so faintly ( there is such little vitall strength under so many mortall finnes ) that I thinke I shall ere long give up the ghost, and dye. But stay weake soules ! why say ye thus ? Christ is sweet and tender ; what he hath begun, he will preserve. Thy spark of fire shall not be extinguished, thy dim light shall not be blown out ; thy weake life shall not decay. No, no ; Christ will preserve, maintaine, cherish these true ( though weake ) beginnings of grace that are in thee. 'Twas the Priests office to keep the fire in the Sanctuary from going out. And 'tis Christs worke to doe the same, in thy soule.

C



soule. Christ is this Priest, and that  
 spirituall spark of fire, which God from  
 above hath laid upon thy heart ( the  
 altar ) in the Sanctuary of thy soule, he  
 will looke to, that it goe not out.  
 Though thou be fearefull, remember  
 Christ is faithfull; he will be tender of  
 thee, and thou shalt find his carriage  
 sweet, in cherishing those weak graces that  
 are in thee. *Maries faith was very feeble;*  
 Joh. 20. and when she was seeking sorrowfully  
 her Lord in the garden, her faith was  
 like to fire that is going out; yet she  
 seemes to doubt whether Christ were  
 God, and able to raise himselfe, and  
 speaks as if he were but *Man*, and that  
 Ver. 13. some had stolne him away. Sir (saith  
 she) if thou hast borne him hence ( as if  
 Christ could not goe without car-  
 rying ) tell me where thou hast laid him,  
 and I will take him away ( as if she were  
 stronger then he; ) *Maries faith you*  
 Ver. 15. *see is weake : surely this sparke will*  
*out, if not presently blowne: why*  
*mark now, Christ discovers himselfe*  
*to be sweet and tender; and therefore*  
*that he might cherish her faith in him,*  
*he speaks to her, Mary. The like car-*  
*riage you see in Luke 24. towards*  
 those



those weak Disciples, who discou-  
 ringly concerning his Deity, and Luke 24.  
 begin to speak, as if they questioned,  
 whether he were the Messiah, the  
 Redeemer, yea or no. Their faith be-  
 gan to flag (said they) *ver. 24* We  
 trusted it had been he, that should have re-  
 deemed Israel; and besides all this, to day is  
 the third day since these things, *ver. 20*  
 were done. Weak hearts; three dayes  
 delay makes them distrust; surely  
 their faith is almost out. But mark,  
 how sweetly Christ speaks (indeed,  
*ver. 25* he checks their doubting, as  
 arguing folly; and though their heart  
 was sincere, he intimates 'twas but  
 slow to believe, &c. yet) he cherisheth  
 & preserveth their faith from dying;  
 and carries himselfe very tenderly in  
 arguing from Moses and the Prophets,  
 to keep their faith alive. That place  
 in the Prophet discovers Christ as  
 sweetly carefull to preserve the least  
 buds of grace in his, *Esa. 63. 8*. Thus saith  
 the Lord, as the new wine is found in the  
 cluster, and one saith, destroy it not, for a  
 blessing is in it, so will I doe for my ser-  
 vants sake. How ever some seeme to  
 carry the meaning of this place, as if

See v. 26,  
 27.

Calvin in  
 locum.

it related to Gods sparing and preserving the righteous, while he is punishing the wicked; yet I think, we are rather to understand it, as relating to the tenderesse of Gods carriage, for Christs sake, to elect Israel. God found them indeed weak. Rather as having wine in them *potentially*, then as being wine *actually*, as the wine in the cluster, i. e. they had some few faint buddings of grace: And Christ said (for he was that One) "Doe not destroy it Father, there is a blessing in it; though it be but yet weak, 'will in time be strong: cherish it, preserve it, there is a blessing in it. You see Christ is very tender over his weak members. He is carefull to preserve their blossoms, their buds. Take us the Foxes, the little Foxes that spoyle the vines, for the vines have tender grapes, Cant. 2. 15. Christ will have a tender care of cherishing the tender graces, that he sees in weak beleivers.

Cant. 2. 15

But thirdly, Christ discovers a sweet carriage not only in preserving the weak beginnings of grace, in the hearts of beleivers, but also in strengthening their weaknesse every day.

It

## Consolation for weake Beleevers.

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Its note-worthy, that Christ doth not onely not breake the braised reeds, nor quench the smoking flaxes, i.e. cherish the faint graces which are in feeble Saints, but he strengthens & increases them. He makes an augmentation, brings forth judgement unto truth, *Esa. 42. 3*. The meaning is saith (Dr. Sibb sweetly) That the gracious frame of holinesse, set up in our hearts by the Spirit of Christ, shall goe forward, or increase, till all contrary power be brought downe. My feet (saith the poore soul) are so feeble, that I am ready to stumble at every straw. Sure, I shall never be able to stride over a log, to goe over a mountaine. Doubt not, O thou of little faith. Christ will carry himselfe tender towards thee; and though thy feet be now weake as Lambs feet, that thou art scarce able to goe over a mole-hill, without sliding, he will make them strong as Hindes feet, that thou shalt be able (ere long) to leap over a mountaine. He maketh my feet like bindes feet, saith David, *Psal. 18. 33*. Christ is very carefull to carry on the soule from strength to strength, *Psal. 84. 7*. He therefore gave some Apostles, some

Prophecy, &c. that they might be for the perfecting of the Saints: that weak beleevers who are but Infants, may grow stronger and stronger, till they come to mans age, as 'tis Eph. 4. 13. Ah saith the poor soule, my light is but little; will it ere be bright? 'Tis but as the dawning of the day. I thinke the day of grace is risen in my soule, but 'tis but glimmering at the early morne, will it ere shine gloriously? Shall it ever be neerer? shall it be in my bosome as the Sun in the meridian? will it ever rise so high? Yes poor soules, stay a little, and it will be lighter. The path of the righteous is as the shining light, and shineth more, and more to the perfect day, Prov. 4. 18. Christ will make it thy, and a perfect day in thy heart; though it be morning now, and but e-ven Surrising. Oh how sweet is Christs carriage to his weak members! that thus he strengthens their weak graces every day. He will cherish thee O beleeving babe, till thou grow bigger, in his bosome.

Fourthly, Weake beleevers have found Christs carriage very sweet, in that he hath borne with those many infirmities which be hath found in them. Weak soules

Souls are apt to slip; and Christ sweetly smiles, notwithstanding those slips. Lambs are feeble, and sometimes they fall, but the shepherd passes it by Christ rather pities his members for their weaknesse, then casts them off. Joh. 13.

Peter was weak in refusing Christs tender of washing. But Christ was sweet; he knew Peter was rather ignorant then obstinate. Christ tells him, (and in that excuseth his weaknesse) that he did not know what his intention was in that action; *What I doe* Ver. 7.

*thou dost not know, and therefore though Peter carried himself weakly, in refusing the washing; yet Christ carried himselfe sweetly, and passing by that weaknesse, comes and washeth his feet.* 'Twas an infirmity of largest allowance in the Spouse, to put off Christ with such a poor excuse after he had stood so long waiting, *I have put off my come.* Can. 5. 2, 3

Childish, as if she could not put it on againe; And because she could not rise to let him in, Christ must go away in the morning, though he had stood knocking all night. Yet Christ bears all. And (though the Spouse might fear, he would take the businesse so heynous

Chap. 6.

p. 3.

Mat. 26. 41

nous, as never more to come to her house ) he came againe afterward. Indeed he permitted some *lordly watchmen* to whip her for her *lazy weaknesse*. (and it was kindnesse thus to fetch it out ) But carried himselte tender still, and admitted her into his garden *sweetly*, albeit she kept him out of her house *sluggishly*. Surely Peter, and James, and John failed much, to sleepe while their Lord sorrowed; and not to regard his sorrow, though he chose them out (as it were) on purpose, to watch with him. Indeed, Christ sighs to see them so *weake*, as not to be able to watch with him one houre; yet he carries himselte *sweet*, and instead of chiding their *unwatchfulnesse*, he excuseth their *weaknesse*. The Spirit is willing, saith he, *but the flesh is weake*. Our children sometimes doe faults, break glasses, &c. but we say, alas poore hearts, 'twas their *weaknesse*. Christs children are as *weake* as ours; only he is kinder to his, then we can be to ours. He beares with more infirmities, and passeth by more faults then we doe or can. Poore Thomas is very *weake*, hee'l not beleeve except he may

may open Christs wounds afresh, and put his fingers in the print of the nailer. Christ is very sweet, beares with all this, and is willing to have his wounds opened afresh, to helpe Thomas his faith; surely Thomas saw Joh. 20. Christs heart through his wounds; I will put in my fingers, saith Thomas, or else I will not beleeve, v. 25. Ah poore weake soule! come and thrust them into my side, (saith Christ:) Oh tender Saviour! v. 27. surely Christ will punish me (saith the poor soul) I am so wicked. No, Christ (poore heart) will pity thee, because thou art so weake. Ah Lord! how many frailties, infirmities, nay infirmities dost thou passe by in thy poore weake Lambs? verily thou carriest thy selfe like a tender, loving, sweet shepherd towards us.

Fifthly, Its easie to discover in Christs carriage, much sweetness and tenderneffe to weak beleevers, in that he puts them upon no duties above their ability. As he will not permit them to be tempted above their ability, 1 Cor. 10. 13. so neither doth he put them upon any businesse which is above their power. Though Christ hath many workes, about



about which he will put his members, yet he will tarry till they are able for them. I have many things to say unto you, but ye cannot beare them now, Jo. 16. 12. Because they were not able to beare, Christ was not willing to speak. "Alas, I see great worke to be done, hard lessons to be learned; sure I shall never be able to do the one, or learn the other, saith the weake soule, at least, not yet; for I am but a babe, very weake; why, Christ is content to stay till thou shalt be stronger. As yet thou art unable, and as yet he is unwilling. Fasting, it was a weighty work; and Christs disciples were as yet but weake: He therefore forbears them, and puts them not upon it; and when some wondred (who indeed knew not the weight of the worke) that

Luk 5.33. Christs disciples fasted not at all, when? Jesus did often, Christ excuseth his disciples, and by two parables apologizeth for them; and the drift of both is this, the work was as yet too high for them; they were weake, and that was weighty. Its worth noting, Christ would not have the Apostles goe from Jerusalem, till they had received power

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power from on high. He would not leave them while (at least comparatively) low, to goe about a worke which was superlatively high, i. e. *Apostolicall*. Never trouble thy selfe poor soule ! about this or that worke, which is too high for thee, above thy power, thy ability, if thou canst clear that *sincerely*, Christ will carry himselfe *sweetly*, never call thee to it, never put thee on it.

Sixty, Its apparent enough, and he that runs may read sweetnesse, and tendernesse, in the carriage of Christ toward his weak members, in that he kindly accepts of what they doe in his service, though accompanied with many failings. What the poore soule doth *sincerely*, that the precious Saviour takes *sweetly*; and though it be done but *ill*, yet he accepts it *well*. Christ remembers himselfe, if he gave the soule but *two tallents*, he lookes not for *ten*. And Christ considers the poore soule, that it hath not *much*; and therefore he is pleased with a *little*. The poore creature works but *bunglingly*, and Christ accounts the worke *brave*; he accepts the prayer, though

though imperfect; and yet that the Father may look upon it as perfect, he mingles his incense with our prayers, and  
 Apoc. 8. 3. so imperfect prayers from us are put up perfect by Christ to the Father. The weake childe cannot speak articulately, and yet the indulgent mother accepteth, with much love, its poor prattle; so doth Christ: Let me heare thy voyce (saith he) for it is sweet, Cant. 2. 14. the word signifies any sound, such as braits or birds make. Christ accounts *flammerings*, as sweet: *Meib, Meib*, saith the little one, and the mother accounts it *musicke*. The poore soule, many a time, at best, and most, when it comes to pray can but *figb*; and the Lord Christ takes it as a sweet song, and is pleased with it. Our drink offerings have much water in them, and but *litle wine*, & Christ accepts of the *litle wine*, though mingled with much water. Some thinke there were many failings in the womans obtruding of her self into the Pharisees house, and troubling Christ while he sate at meat. However Christ saw much love in the action, and not only passeth by, but excuseth the womans seeming

TIN

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Luk. 7. 37.

seeming failings, Luk. 7. 37. "Woe  
 "be to me saith the poore soule ! my gold is  
 "mixed with much drosse ! my righteous-  
 "nesse, with much unrighteousnesse ; surely  
 "Christ will reject all, and me too. No,  
 Christ is kinde, and albeit thou carriest  
 thy selfe, in thy choicest performances  
 very weakly ; yet he will carry himselfe,  
 even towards thy failings, very sweetly ;  
 and will accept of that which thou  
 dost, kindly, although done in much in-  
 firmity. "Ab could I but worke neater,  
 "pray better, sing, read, &c. better, I could  
 "thinke Christ would accept. But alas ! I  
 "doe all that I doe so badly, and every  
 "prayer, &c. is mixt with so many infir-  
 "mities, that I feare if Christ doe not cast  
 "them backe with anger into my face, yet  
 "sure he wil not take them up with love in-  
 "to his hand. I were therefore as good sit  
 "still, and doe nothing. Say not thus, O  
 weake creature ! up and be doing. Carry  
 thy selfe but with sincerity, and thou  
 shalt finde that Christ will carry himselfe  
 sweetly ; and accept of little aetings with  
 great love, and be pleased with thy  
 performances, though accompanied  
 with many infirmities.

## CHAP. VI.

*Containing some reasons of the point.*

**H**AVING shewed some particulars in which Christs carriage appears sweet and tender towards weak beleivers. I shall now give some reasons why Christ carries himselfe thus to them.

First, *God the Father who did appoint him to be a shepherd, did also appoint him to be sweet.* 'Twas the Fathers will that Christ should take the care of his flock, and that he should manage the care with much tendernesse, especially towards the Lambs. Looke as Christ, though he had a singular care of all the flock (and therefore bid Peter feed them all) yet he had a speciall care of the weak of the flocke, i. e. Lambs, and therefore especially he commanded Peter to have a care of them; and as ever he would declare his love to himselfe, he should be tender over the Lambs, and be sure to feed them (which might be another instance of the speciall care and tenderneſs of Christ to weak beleivers.) In like man-

Joh. 21.

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ner, God the Father, when he gave Christ his commission, in which he committed the whole flock of the Elect to his care, did put in as it were a singular clause, that he should be very tender of, & very indulgent towards the weak of the flock. I looke upon the Text not onely as a Prophecie of the carriage of Christ, *what it would be*, but also as the commission of Christ, wherein the Father gives him (as it were) instructions what his carriage *should be* towards the Lambs, i. e. the *weake soules* of the Saints. It may not be passed by slightly, that the tender carriage of Christ towards *bruised reeds, and smacking flaxes*, is built upon this, that he was Gods servant, as it were for that purpose sent by God, *Esa. 42. 1.* *Christs sweetnesse to weake beleevers, is his service to his Fathers appointment.* God the Father did appoint *Jesus Christ* to this carriage, when he gave him his commission. *The Spirit of the Lord is upon me, and he hath annointed me to preach good tidings to the meeke, he hath sent me to binde up the broken in heart.* The Father charged Christ in speciall to carry him;

Joh. 6. 38.

himselfe kindly towards them? Indeed the great thing (next to the sweetnesse of his owne nature, which set him on to undertake the Office) that moves Christ, either to take freely any poore soul into his care; or to demeane himselfe sweetly in his carriage towards it, is his *Fathers will*, which he came to fulfill, *Joh. 6. 38.* Now it was the Fathers will that Christ should be very tender in his carriage towards the weake.

Exod. 3. 7.

Secondly, *The very weaknesse of beleevers, workes a tendernesse in Christs bowels, which he cannot but expresse in his behaviour.* Weaknesse, is a word in it selfe speaking for tendernesse. And a sweet disposition (such as Christs is) needs no other *Oratory* to move pity, but *necessity*. Jesus Christ knows how to heare the cry of the soules of his.

Affliction hath a cry that can be heard as high as Heaven. Thou weake beleever, thy secret sighs come up shrilly to thy Saviour. If thy bosome breath, Christs bowells heare. And the very weaknesse that is in thee is argument enough with him (such is his sweetnesse) to declare himselfe very pitifull



*Consolation for weake Beleevers.*

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pitiful, and tender towards thee, in his carriage. The head takes care of the whole body, and every member in particular, but especially of the weake; and that, because such; Beleevers! *Christ is the head of his body, and ye are members* (yea ye weake little ones) in particular: And doubtlesse the head, because wise, will have a tender care of the toes, because weake. "I feare I shall break faith the weake soule; surely if Christ be not the kinder to me, I shall dye; my spirit will fail very soon, if his carriage be not very sweet. Christ knowes thy feare, O thou feeble soule! and tis his fear too. His language seems to be such. *The spirit would faile before me, and the soules which I have made.* Adam marr'd thee poor soule, Christ made thee; and surely he will not suffer his work to fall, which would, if thy spirit should faile. We let our bigger boyes run by themselves, while we lead our little ones in our hands, and shew much tender-nesse to them; and this we doe, because our least is the weakest. *Christ is that and more then that* (in point of tender carriage.) *to his children, that we*

1 Cor. 12.  
27.

Esa. 57: 16.

D

are

are to ours. Surely if we who are evill, know how to be tender in our carriage towards our weake children: How much more doth Christ (who is the everlasting, yea and ever-loving Father) know how to expresse much sweetnesse and tenderneffe in his carriage towards his children, and that upon this very ground, their weaknesse.

Thirdly, Christ will carry himselfe thus, that his carriage may be convincing. Evill men have hard thoughts of Jesus Christ, and sometimes they speake as they thinke. Wretches thinke that Christ is like them, because they want bowells, they conclude that Christ wants too. Their bowells are brasse, and they will not beleve that Christs are better. Now Christs sweet carriage towards weak beleevers, confutes all this, and might convince, that his nature is as his name, Love: (weak beleevers) Christ will make you his witnesses. And that you may testifie his carriage to be sweet to all his servants, he will be sweet to you who can do him but little service. Christ resolves to make his Lambs beare him witnesse against the Wolves. His carriage

riage shall beare him record, that he would have gathered softly and sweetly, like as a hen gathers her chickens. And Mat. 23. 37 because he knows Goats will be apt to wordie (as at the last day) he will appeale to the experience of his *Lambs*, to testifie for his carriage. He that had but two talents and used them as well as he could, shall be evidence enough against the evill servant, that Christ is not an austere man. That Christ may Mat. 25. 34 stop their moutbes that are idle, and will not work, he will fill their mouths that are sincere, though weak. Thy little cisterne (O weak believer) shall be filled with sweetnesse, because Christ will use thy cisterne as an evidence of his sea. Christ will at once evince, and convince others wickednesse, by the sweetnesse of his carriage towards thee, notwithstanding thy weaknesse.

D 2 Chap.

## CHAP. VII.

*Some Uses of all this.*

**I** Am loath to let so precious a point go without its application. It may be of singular use, if Christ will be so sweet as to helpe; I hope he will, and therefore,

First, this might informe us in the difference between Christs carriage and the creatures. We have a proverb, *The weakest is turned to the wall*; but men practise otherwise, cast them into the kennell, and trample upon them there. Ah Lord! how unlike are men to Christ? He is very tender towards his weak members; they are very harsh. Christ carries weak Saints in his bosome, and men will not let them be in their land. O *England, England*, thy unkinde carriage to Christs weak ones, makes me much fear lest he destroy thee! How dardest thou be cruell to them to whom Christ is kinde. Verily Christ wil destroy thee if thou cease not from these unkinde (that I say not unmerciful) carriages of thine towards his. Those that he embraceth, thou

thou persecutest. Feare lest he teare thee like a Lion, for mis-using of his Lambs. I have sometimes wondred, that ever any who pretend to be shepherds under Christ, should preach, or presse a non-bearing with those in the Kingdome, whom Christ beares in his bosome. Surely these sub-shepherds differ very much from the supream-shepherd, who is kind and tender to all ; but especially the weak of his flock.

Secondly, This doctrine might beget in us lamentation over many, who are indeed Christs Lambs, but are apt to utter unkinde and untrue speeches of their shepherd. It makes me sad to heare a Lamb of Christ, sigh, and say, Surely Christ will cast off me ; I am so feeble that I can doe nothing that is good, and so foule, that I doe much which is bad. I am so weake that I cannot come to him ; and therefore I cannot thinke that he will be so kind to come to me. Ah poore soules ! when did you ever finde Christ so unkind in his carriage, as to make you speake thus ? When was Christ a wildernesse to thee ? what harshnesse hast thou ever found in him, that thou speakest thus hardly of him ? Surely I lament to heare thee

thee saying, 'tis in vaine to walce on Christ. But I bleed to heare thee crying (as they, Jer. 2. 31.) *Thou wilt never more come at him: why poore soule? why? is not Christ sweet? is not his carriage tender? doth he not gather with his arme? doth not he carry in his bosome? I, he doth so by some, but he will not do so by me. Yes by thee (O poore soule!) 'tis his custome to be sweet, in his carriage, to his weak members, such as thou art: verily I lament to heare any speake otherwise of Christ, then he is, and they shall finde.*

Thirdly, the sweetnesse of Christs carriage, reproves the sowrenesse of ours, towards his weak members. The Prophet asketh the question (as if it were strange) *who hath despised the day of small things? Zach. 4. 10.* Though few, or rather none should, yet many do; despise shall I say, or discourage, or both, or worse, such, as in whom the day of grace is but dawning. But be reproved ye *rugged spirits*, Christ beares much with his weak ones, and you bear but little. Thou darrest not deny, but that such are in the faith: but thou wilt say,

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say, they come not up to believe all that thou dost, they are weake: what then, wilt not thou bear with them? shall the elder son beat the little child, his brother, because he is not so big as he? shall the Dr. in Christs Schoole disdain, and abuse the under-graduate, because not so profound as himselfe? shall the strong beat the weake, because they are not so strong as they? *Rom. 15. 1.* should not they rather bear with them? *Basileus* what? because some of the Lambs cannot follow so fast as the strong of the *i.e. to bear* focke, shall they be cast off for that? Ah Lord! shall children be whipped, and scourged, for not going as fast as men? Did you ever read of such a thing in Christs commands? did you ever see such an instance in Christ carriage? Surely we must rejoyce to heare some speaking in *Jacobs* voice, (sweetly for unity, &c. but we must reprove them, when we feel them with *Esau's* hands, handling weake ones roughly, for want of uniformity. Christ reproveth (and then 'twill be to purpose) those that carry themselves contrary to that carriage, which they see in him, towards weak believers.



Fourthly, Christs carriage being thus towards weak beleevers; it must needs comfort them to thinke of it, *Oh Lord what a weake creature I am!* why, be of good comfort; thou art weak, and Christ is sweet to such as thee.

Obj. *The dugs of divine love are full; but I am very feeble: I cannot suck, though Christ open his bosome, and I must needs dye, my weaknesse cannot live.*

Ans. Be of good comfort poore creature! Christ will not only open his bosome, but thy mouth. He will take thee up in his armes, and carry thee in his bosome; wil not this refresh thee?

Obj. *Yes: But I cannot fetch out the milk that lies in his breast; I want a strong faith to draw, I am but weake.*

Ans. Be of good comfort (*weake soule*) Christ is sweet, and with his fingers he will force out the milk of mercy, into thy mouth (as the mother doth to the weak infant) if thou canst but open thy mouth, though thou be without breath (*i. e.* strong faith to draw) Christ will fill thee.

*Psal. 81. 10*

Obj. *My feete are so feeble, that whereas I should run the way of Christs commands,*

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*I can hardly goe; I am faine to creep upon all  
foure to follow Christ, and yet am faint  
when I doe but thus. Ah Lord! saith  
the poore soule, I shall be left behinde.*

*Ans<sup>r</sup>. Say not so; Jesus Christ  
will tarry, and take thee in his hand;  
and rather then he will leave thee be-  
hinde, he will carry thee in his bosome,  
Remember it, and rejoyce. O belee-  
vers. Christ is very sweet in his carriage,  
towards his weak members.*

*But ere I proceed further in this  
Use, its meet I put in some signes of  
those soules, to whom I chiefly intend  
this comfort. We must muzzle the dogs,  
while we feed the Lambs.*

*First, This may comfort thee, O poore  
heart, whose grieve it is to thinke how much  
sint thou hast, and how little grace; who  
mournest to see selfe high, and Christ  
low in thy heart. Me thinkes I heare  
thee cry, O wretched soule that I am! my  
corruption is strong, it makes me doe the  
evill which I would not; my grace is but  
weake, I cannot doe the good which I would.  
O wee unto me! my heart is hardned to  
Christs wayes? I cannot fetch a turne in  
them, but my feet are swift to evill. Verily  
thus 'tis with me; and I am ready to  
dye*

dye to think that it should be thus: What a little sparke of fire is my grace? but what a vast sea of water is my corruption; my heart breakes with feare to thinke least Christ will cast me off, and have nothing to do with me. If I pray, or rather lisse, 'tis with much deadnesse, and little life. If I read, hear, &c. 'tis with little sincerity and much infirmity.

Q. What will Christ be kinde to me?

A. Yes poor Lambe, he will: His carriage was, is, and will be very tender, and sweet to such weake ones as thou art.

Secondly, Thou that canst do but little for Christ, and weepest to thinke or see, any doe much against Christ. Ah Lord! what a poore worm am I, that cannot kisse Christ, while others spit upon him; others can, and do crowne him with thornes; but wo is me! I cannot crowne him with gold. Others can, and do buffet him, but poor I cannot embrace him. It goes to my heart, to see some putting a reed into his hand, while I want a Scepter to put there (which is a thousand times more fitting.)

Q. Will ever Christ regard me that cannot cry Hosanna, while others cry cruci-

fige!

fige? what, will Christ kisse me that doe  
not. cannot give him wine, while others  
gave him vinegar. Other Wretches thrust  
him through with a speare, and I wretch  
cannot embrace him that while. I beseech  
you Sir, will ever Christ owne me, look  
upon me?

A. Ycs, yes, poore heart, Christ  
loves thee that thus weepeth for him:  
he takes it well that thou goest in  
mourning, while he is in sackcloth:  
though thou cannot take him downe  
from the crosse, yet he accepts of thy  
weeping while thou standest by, and canst  
but looke on. If thou hast but a Lamt-  
like love to mourne while thou seest  
thy shepheard smitten, Christ hath a shep-  
herd-like sweetness to pittie thy weak-  
nesse, though thou cannot rescue  
him.

Thirdly, This comfort is for thee,  
that albeit thou mournest that thy grace is  
but little, yet thou prizest it so much as that  
thou wilt not part with it for a thousand  
Worlds. A Lord! my life saith the poor soul  
is but weak: I am rather dying every day,  
then alive at any time. My faith is so weak,  
that you may better cal it a painted hope, then  
a powerfull believe. My light is so dim,  
that

that it is more like the *Glo-morne* in the hedge, then a *star* ( though of the least magnitude ) in the firmaments. Be it as thou sayest, *O weake soule.*

**Q.** What wilt thou take for thy life ?

**A.** Not a million of *Rocks* of *monds*.

**Q.** Wilt thou part with thy faith ?

**A.** No, not for all the riches of creatures.

**Q.** Shall I buy thy light ?

**A.** No, if you would give me the light of *Moon* and *Sunne*, and the *Stars* to the bargain too. Well, comfort thy selfe *O thou poor Lamb*. Thy *Shepherd* is very tender to all, but especially to such as thee. His tenderneſſe will take the advantage of thy weaknesſe to bound the more. As thy weaknesſe ſhall abound, ſo ſhall his ſweetneſſe alſo towards thee. O conſider this Text and truth, you weake of the flock ; ye who are weake in your life, that can hardly ſtand and weak in that light, and can ſcarce ſee ; and weak alſo in your faith, and can hardly beleve. Be of good comfort, the Lord *Chriſt*, who is the *Shepherd* of your ſoules, will have a ſpeciall care

of you his *Lambs*. He is sweet and tender in his carriage to all, but especially his weak members. Comfort ye one another with these words.

Fifthly, This doctrine serves to encourage you to duty. Work O poor souls, though weak. Christ will be sweet in his carriage towards you; pray, read, heare, &c. do all that Christ calls for; though thou be weak, yet stand not out; Christs kindnesse will passe by thy weaknesse. If thou be sincere, remember he is and will be sweet. Let this grace make thee to abound with, and to overflow in acting of duties, as demonstrations of love. If thou act from love Christ will receive in love.

Sixthly, This doctrine calls for imitation. Christ is tender in his carriage towards his weak members; so should we. Doe not dishearten, but encourage weak soules. Be ye full of bowells of love, as Christ is. His carriage is sweet, let not ours be so. Christ deales tenderly with weak believers: O my Brethren, Be ye followers of Christ as dear children.

Obj. But these, and these differ from me.

Q. But in what? in fundamentals?

A. No,

*A.* No, they hold all there as I do. Christ is my foundation, and no other foundation do they lay.

*Q.* Doe they differ from thee in practise?

*A.* No, as to the maine, both of worship, and walke, we are alike; pray, read, expound, heare, &c. and they do so too. I walk godly, and they labour in all things to have a good conscience.

*Q.* Wherein then is your difference?

*A.* Its in government.

*Q.* What, wil not they be governed by Christ? will they have any other ruler, as to spiritualls, but Jesus? or do they deny lawfull obedience to civill power?

*A.* No, but yet in matter of Church order, and government, they will not do as I; they do not hold as others.

*Q.* Is it out of wilfulnesse, or weaknesse, that they do thus?

*A.* I feare the first; sure I am it is by reason of the second, their weaknesse. O friends, I beseech you then, remember, Christ beares with weak

Lambs.



Lamba, doe yo the like : His carriage was sweet to all weak beleevers : let ours be so too, for they are our weak brethren : You that are strong ought to bear with them that are weak, Rom. 14. 1.

Lastly, This doctrine cries loudly to such as yet wander from Christ, that they weald come in, Friend, Christs carriage is, and 'twill be sweet. Absoloms carriage was seemingly sweet, and 'twas strongly persuasive; many followed him in the simplicity of their hearts, because of the appearing sweetnesse of his. Beleeve it, that which was but a shadow in Absalom, is a substance in Christ. 2 Sam. 15. He kisses every soule that comes to him. And when he takes the government in any heart, he carries himself uprightly, and tenderly too. You all love a milde government. You hate tyranny, and its your desire to be under a Scepter managed with sweetnesse. Every one would serve a Lord whose name is love. O that you could but beleeve this truth. Christ is a most gracious Sovereigne. Sweetnesse is his Scepter. Alphonsus won much upon the people, by taking a sheep out of the

Psal. 75. 2.  
Talis Rex  
est Christus  
Mollens  
in locum.

the ditch. Jesus Christ takes not one, but all his sheep out of the ditch: He gathers them, though dirty, with his arme, and carries them in his bosome. Will not this, win yet thy heart to serve Christ? If this will not, then think of the severity of Sathan, whose sheep thou art, all the time that thou keepest off from Christ. When God would dissuade the people of Israel from that kinde of government, which it seems, his soule liked not, and under which, he was unwilling they should be, saith God, by his mouth to him. *He will take your sonnes,*

*1 Sam. 8. and appoint for himself, for his chariots, and*  
*11, 12, 13, to be his horsemen, and some shall run be-*  
*&c.*

*fore his chariots; and he wil take your daughters to be Confectionaries, and to be Cooks, and to be Bakers, &c.* so goeth on to show how that in all things he would seek himself, & not them, so that they should cry out, &c. It seems, God foreseeing the misery of such a condition, that they would be in, if they should come under that government which they foolishly (and sinfully too) desired; would dissuade them, by telling them of that before, which he knew they

they would feele afterward. In like manner, let me tell you, if you will serve Sathan (and you must serve him if you will not serve Christ.) Sathan will be a cruell King to you. He will ride thy soul and body too. He will make thee onely to serve his lusts (though thou thinkest to be thine owne.) Ah poor soule! me thinkes I see the Devill sitting upon thy shoulders. He lasheth thee cruelly, though thy brawny backe does not feele it; he will ride thee off thy legs, and he is on the way to hel, and when horse Thou, and rider Sathan, fall into that pit, thou wilt cry out: But O then 'twill be too late. Therefore be wise now. *Kisse Christ 10 day*, and he will presently kisse thee. Enter into his service, and thou shalt experience his sweetnesse. His carriage is very kinde in sundry particulars, and upon all occasions as you have heard. *Come, taste and see*, and you shall find Christs carriage to be sweeter to thy soule, then thou canst expresse. *He gathers his Lambs with his arme, he carries them in his bosome.* He is the faithfull, yea and the mercifull shepheard of his  
E flocke.

flock. This is his name, this his nature. Because of the sweetnes of this name, which is as an ointment powred forth, the virgins love him, do thou too. Oh that in the favour of this odour, thy soule could run after him. Oh that these cords of love might draw thee to Christ, and bind thee to him. Verily who ever thou art, if thou come in to Christ, and embrace him, thou shalt finde his carriage to be exceeding tender; and though thou mayest see much weaknesse in thy selfe, yet thou shalt experience much sweetnesse in Christ; for 'tis his office, his charge, his care, his carriage, to be sweet, and tender towards all his, especially those of his that are weake.

SECT.



SECT. II.

Christs sweet carriage to such as are  
weake accidentally; and who  
they are that are so.

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Esa. 40. 11.

Hee shall gently lead those that are with  
young.

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CHAP. I.

**H**aving in the former Section  
discovered (in some mea-  
sure) the sweetnesse of Christs  
carriage (in a generall way)  
towards such of his as I did call *habi-  
tually weake*, I shall now come to shew  
that his carriage is the same in sweet-  
nesse, towards those who are *acciden-  
tally weake*. And as in the former part,  
I spake of Christs *sweet carriage*, to  
those that are *habitually weak*, by what  
is said of his demeanour to his *Lambs*:  
in like manner, I shall set out the

*Sips of Sweetnesse; or,*  
*carriage of Christ as sweet to those that*  
*are accidentally weake, by what the*  
*Prophet speakes here of his carriage*  
*to those that are with young.*

*Hee shall gently lead those that are with*  
*young.*

Now as a foundation I shall lay  
 this position, which is clearly dedu-  
 cible from these words of the Pro-  
 phet, viz.

*The carriage of Christ is very sweet, to-*  
*wards all his members, who are accidentally*  
*weake.*

I call some members *accidentally*  
*weake*, to distinguish them from such  
 as are so *habitually*. And I use this  
 phrase of *accidentally weake*, because I  
 would by it note those, in whom in-  
 deed the *habits* of grace are strong, and so  
 they are not liable (as the others  
 were) to a constant *weaknesse*; only  
 at some times upon some occasion  
 (as it were by *accident*) they become weak  
 and feeble. As now, Men who are (that  
 I may so say) *habitually strong*, and so  
 not liable unto that constant *weaknesse*  
 which is in children; may yet some-  
 times be *accidentally weakned* by some  
 great work, which they are to doe,

Acciden-  
 tall weak-  
 nesse, what  
 it is.

and some times by some

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some great sorrow or sicknesse under which they lye; or else by some great and desperate fall which they have had. In like manner, beleevers who are grown up to *Men* in Christ Jesus, and so freed from that *habituall weaknesse* which is in *babes*, yet notwithstanding, sometimes come to be *accidentally weake*, by reason, either of great services, to which Christ calls them, or *sharpe sufferings*, unto which Christ doth bring them; or else by *some falls into sin*, which through infirmity (and as it were by accident) they have taken. Now of Christs *sweet carriage* unto such, I suppose the Prophet doth speake here under the metaphor of a shepherds *sweet carriage* towards those *that are with young*. Even the *strong of the flocke*, (such as the *Ewes*) may be, and sometimes are *weake* (especially when with young) or (as the word will also bear) when they give sucke. For bearing, and giving of sucke, doe (as it were *accidentally*) much *weaken*. And thus Christs carriage is sweet to his who are not only weak *habitually*, as *Lambs*; but also who are *accidentally weake*, as *Ewes* that give



such, or else are with young, for so the Rabbins, Solomon Jarchi, and David Kimchi, with other our late Expositors, do glosse this place of the Prophet.

Now for the better proceeding in this point; and so for a clearer discovery of the sweetnesse of Christs carriage toward his weak members; I shall doe two things,

1. Discover who those are which I thus call accidentally weak.

2. Demonstrate how Jesua Christ is sweet in his carriage towards such.

For the first of these, viz. who are weak beleivers accidentally.

Who are  
acciden-  
tally weak.

Besides what I have already hinted concerning such, I shall adde this generall description of them, viz.

They are such, as in whom the light, and life of saving and sanctifying grace are, in some good degree and measure: And who for the most part in the generall way, and order of their life, are fit, and able both to undertake and go through (strongly and successfully) those common, and ordinary duties of Religion, in which Christ doth for the most part exercise his

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his members ; so as that you may rank them with those ; who are in the highest forme of Christs Schoole, not onely above little children, but even above the young men, with the Fathers : And of whom you may conceive the Apostle speaks, when he saith, wee that are strong : But yet notwithstanding, by reason of some occurrences in their Christian course ; and some passages which providence doth (as it were by accident) now, and then, permit to befall them, they are much debilitated and weakned thereby ; so as that they do in that respect, at some times lie and groan under some weaknesse.

But because it were too large a field to go out into ; if I should inquire after all the severall sorts of beleevers, who in this sense, at some seasons, or upon some occasions are weak : I shall instance onely in three particular kindes of that which I call accidentall weaknesse, and show how Christs carriage is sweet to those who labour under such weaknesse.

1 There is weaknesse, which comes by  
work or labour.

A three-  
fold weak-  
nesse by

2 There accident.

*Sips of Sweetnesse ; or,*

2 There is weaknesse that comes by sicknesse or falls.

3 There is weaknesse which comes by griefe or sorrow.

With reference to this threefold weaknesse, I shall speak of Christs sweet carriage of himself unto three sorts of weake beleivers.

1 Such as are weake by reason of some great work unto which Christ doth call them, or about which Christ doth set them; and about which Christ doth not (at least commonly) set all his members.

2 Such as are weake by reason of some falls and slips into sin; either through their owne inward corruption, or some outward temptation,

3 Such as are weake by reason of great sorrow or griefe; which they may happily take, because of some sufferings, or tryalls, whereunto Christ (in a more then ordinary way) doth bring them.

Of the sweet carriage of Jesus Christ to each of these, I shall speak particularly, and by themselves: And so much the rather I shall speak of these, because I conceive that the phrase  
here

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here used by the Prophet, may allude, or be applyed to either, or all of them.

The phrase is, *those that are with young*; which Translation I think is better then that of *giving suck*, because the word in the Hebrew is, עלות

which is used Gen. 33. 13. and so rendered there, *the flocks and the herds with young*; and 'tis used thus, and so rendered, Psa. 78. 71. and there 'tis expressed עלות by *Ewes great with young*. The Hebrews, when they doe speak of giving suck, do use another word, and that more proper for it, i. e. חניק from ינק

*suxit*, which signifies to give sucke; עלות so that the phrase being thus. *Those that are with young*. I think it may allude to those three sorts mentioned, viz.

I It may allude to those that are weake by work. Thus Paul sets out his work for the Lord Jesus towards the Galatians, as if he were big with them, as an Ewe is big with young. *My little Children of whom I travell in birth.* Galat. 4. 19. Paul in the work of his Ministry, was as it were big with

young. In like manner any beleever called out to, or set about more then ordinary work, may be said to be big with young. And somuch the rather, because the worke of child-bearing, or of being big with young ; and to bring forth, is a worke which doth weaken more then ordinary ; to this the generallity of Expositors apply this place.

2 It may allude also unto such as are weak by reason of falls into sin. So thou shalt find the phrase of being with child, or young, often in a particular manner applyed to such as are big with sinne. *Vox significat* (saith Ilyricus upon the word) *rum pœnam, tum culpam*. And so 'tis used both in a sense of sinning, and of suffering : sometimes sinne and temptation (through the incogitancy of the best beleivers) may commit as it were a spirituall rape upon the soule ; and the beleever may be (as it were) big with young, in a sinfull sense. For when temptation comes, and in a manner forceth the soule, there is something within us (which was not in Christ) and that may concur, and conduce to

a sinfull conception; and the soule may be big (as it were) with sinne. The Apottle hath a phrase which is to this purpose, *When lust hath conceived it bringeth forth, Jam. 1. 15.* It is an allusion to a naturall conception and birth. So that we shall not, I suppose over-much straine the place of the Prophet here, by applying this phrase to this thing also. Sad experience tells us: that the chasteest soules of the Saints, are sometimes in this respect, guilty of spirituall adultery. Beleevers are sometimes big of illegitimate births and conceptions. Lust sometimes may conceive, and they may be big with young, in that respect also.

3 It may allude unto those that are weake by reason of sorrow and sufferings. And thus the holy Ghost doth often use the Metaphor of being big with young. As Esa. 26. 18. *We have been with childe, and been in pain.* And thus the great sorrow and trouble, unto which God threatens to bring his people, is set out by their being as it were big with young, and holding their hands upon their sides, Jer. 30. 6.

## CH A P. II.

Christs carriage to such as are weake by worke, demonstrated to be sweet.

**T**He first branch, or kinde of that *accidentall weaknesse*, unto which beleevvers are lyable, is (as in the former Chapter I noted ) *weaknesse by worke*. So that now according to the method which I propounded, I am to shew and make good this Proposition, viz.

*The carriage of Jesus Christ, is very sweet to every beleever that is weak, by reason of worke.*

Sinners are sometimes *big with young* in regard of wicked workes, whereunto Satan excites them. Hence is that phrase, *Psa. 7. 14. He travelletb with iniquity, and conceiveth mischeif.* Now towards such, God carries himselfe severely, and is ( as the Psalmist there notes ) *angry ( i.e. with them ) every day, v. 11.*

Saints are sometimes *big with young*, in regard of good workes, unto which the Spirit doth stir them. And towards these Christ carries himselfe  
sweetly.



sweetly. For (as the Prophet here speaks) he leads them gently.

The expression notes two things, as proving the Proposition.

1 That *Jesus Christ* is so sweet to those that are weak (while in or about some holy work) that he is with them, and leads them. As he said to his Apostles; *Behold I am with you to the end of the world* (that was, in regard of strength and assistance) so he doth to all his working members. He doth assist them. He is with them. And he leads them. Beleevers are sent about some work of Christ sometimes as it were a long way; and Christ (that he may shew himselfe sweet) goes with them and leads them. The Ewe big with young, is unweldy, and it is pain unto it to go. Now the shepherd that is sweet leads it. And the beleevers big with young (i.e. bent, resolved upon some good businesse for Christ) is weak, and in pain it is, while in travel, till it be delivered: Now *Jesus Christ* to shew his sweetnesse to such a soul, takes it by the arme (as it were) and leads it.

2 That Christs carriage may appeare

pear to be sweet, he is not only present to lead; but tenderly present to lead [gently] He leads softly that he may lead sweetly. I know there is but one word in the originall, but it includes both these, viz. the act, and the manner of the act. The word is *לנהל* from *נהל* which signifies as Hebricks ans know, *commode & leniter ducere*, i. e. to lead commodiously and softly. David Kimchi glosseth it, he shal lead them according to their quiet, or commodity, i. e. so as may suite best with their quietnesse and ease. Jesus Christ doth not drive furiously, but tenderly. He doth not (as the same Rabbins notes) over-drive his flock; but gently, softly, and sweetly, he leads all his weak working members. He wil lead you. O ye working beleivers! according to your weaknesse, step by step, as *Vatablus* glosseth the place. Christ will not first lay a heavy burden upon your back, and then come after lashing, to make you runne, when it may be you can hardly goe. But he will come and lead you and walke with you, your owne pace:

ינהל  
לכם  
לל  
רפק

Pedeten-  
tim.

As

As he will assist, so he will assist sweetly, He will lead [ gently ]

Thus as Jacob ( the most faithfull and mercifull man that ever was a shepherd ) said of his flocks and herds with young; he would not over-drive them, but ( said he ) I will lead on softly according as the cattell that goeth before me, can be able to endure ; or ( as it is in the Hobrew ) according to the ease of their feet, Gen. 33. 14. In like manner, Jesus Christ he will softly lead ( for the word is the same in both places ) his Ewes big with young ; he will gently lead those that labour in any worke of his. Thus sweet is his carriage towards those that are weake, by reason of any great work, about which hee sets them at any time, and with which they are big by the Holy-Ghosts over-shadowing of them. Working beleevers, mind it. Your work ( you say ) is hard, it over-powers your strength, and it makes you weake : remember Christs carriage shall be sweet : He will be with you in your work : And that it may appear he is tender, and mindfull of your weaknesse; he will lead you, and that

*Sips of Sweetnesse; Or,*  
that very gently; so saith the Prophet,  
He shall gently lead those that are with  
young.

### CHAP. III.

*Six particulars shewing Christs carriage to  
be sweet to all weak-working  
Beleevers.*

**T**Hat you may yet more clearly  
see the sweetnesse of Christs car-  
riage, towards al such members of his,  
as are weak in regard of work; I shall  
declare it in six particulars.

1 Christs carriage appeares to be  
sweet and tender towards his weak-  
working members, in that he puts them  
about no other worke then such as himselfe  
hath done. Masters and Sovereignes

**Nihil lege** and subjects, when they imploy them  
**ulla sanc-** in no worser works then themselves  
**ret in alios** would doe. Its reported of *Lycurgus*  
**cujus non** (the great Law-maker) that he im-  
**ipso pri-** posed nothing by Law upon others,  
**mus in se-** of which he did not first shew a pat-  
**daret do-** terne in his own practice. 'Tis true  
**cumentum** of Jesus Christ, you read of no work  
**Dan. Par. in** which he requires of his, which him-  
**Hist. Uni-** selfe  
**vers. medul-**  
**P. 40.**

selfe did not while in the flesh. Doth  
 he require believers to resist Sathan,  
 fight with the Devill? *Jam. 4. 7.* He  
 did the same himselfe; *Mat. 4.* Doth  
 Christ call upon believers to pray al-  
 wayes, *1 Thess. 5. 17.* and strive in prayer? *Rom. 15. 30.* He did as much himselfe  
 while on earth. He prayed often, he  
 prayed long, all night, *Luke 6. 12.* and  
 fervently, with strong cries, and tears; *Heb. 5. 7.* Are believers called to fast?  
 (an extraordinary work, and such as  
 is not for every day, no nor for every  
 Christian; as Divines gather from  
*Luke 5. 36, 37.*) why consider Jesus  
 Christ in this worke went before  
 them. He fasted, and that longer then  
 he requires us, even forty dayes, as *his*  
*Matth. 4.* Must Ministers preach, dispute,  
 contest for the truths of the Gospel?  
 they are to doe no more then what  
 Christ hath done before them. Be-  
 lievers, did Christ ever call you to any  
 service about which he would not go  
 himselfe, if need were? Servants, you  
 have good Masters, who put you a-  
 bout no worse worke then they  
 would doe themselves. And belie-  
 vers, you have a sweet Saviour, who  
 F did

did doe that himselfe about which he sets you, and never will lay that burden upon your backes, which he would not if need were, beare himselfe. Oh how tender and sweet is Christ to all his working members, in not setting them about any service but what he is willing to doe himselfe. Oh beleivers, you may comfort your selves in any service to which Christ calls you, with this thought, what though the businesse be burdensome? what though the work be weakning? yet still Christ is sweet, kinde, tender, in that he hath set you about no other, then what himselfe hath done.

2 Its easie to see sweetnesse in the carriage of Christ towards his working members, in that he hath provided and accordingly gives encouragement unto them, answerable to all the discouragement they doe, or can meet withall. Ezekiel was to go out upon some design for Christ; and such was his weaknesse that he falls at the appearance of Christ coming to command him: But mark what Christ saith to him, *Son of man stand upon thy feet*, Ezek. 2. 1. Christ loves  
(saith

(saith a late Commentator upon this) to incourage man to his duty. Its the weaknesse of beleevers, when set about any work, they are apt to dispond and be discouraged: But its the sweetnesse of Christ, he is ready to raise up their spirits, and to take off their discouragements.

Three things usually discourage beleevers when they are to set about any businesse for Christ; and Christ is so sweet as that he hath provided, and doth give out encouragements answerable to them all.

1 *Internall reluctancy in your owne spirits.* I would, and I could doe this or that (saith the beleever) but I finde such reluctancy within, my heart is so backward, my spirit so unwilling, that it discourageth me much; why Christ hath said he will make thee willing. *His people shall be a willing people, Psal. 110. 3.* Christ hath provided a voyce behinde to put thee on to that, whereunto thou art backward. *Thine eares shall heare a word behinde thee, (because of the reluctancy that is in thee) saying this is the way, walke in it. I will put my Spirit within you (which*

Saints are  
unwilling-  
ly willing,  
and wil-  
lingly un-  
willing.

I Esa. 30. 21



is a free Spirit) and because you are backward, and unwilling, he shall make you forward and willing, and cause you (sweetly) to walk in my wayes, Ezek. 36. 28. Christ hath provided an encouragement answerable to this discouragement of thine (Oh beleever.) Thy spirit is unwilling, and doth resist, his Spirit shall take that away.

2 *Disgrace, and opposition from man,* is a great discouragement to working beleevers: and Christ hath provided encouragement suited thereunto. Men will deride me, and oppose me if I do this or that; the disgrace of the proud, and the opposition of the violent, do mightily weaken my hands in work, saith the beleever sometimes. But know, O soul! Christ hath provided encouragement answerable to this. Thou sayest men oppose thee, Christ saith he is with thee; *Feare not, I am with thee* (said the Vision to Paul) *Act. 18. 10.* Men thou sayest disgrace thee, O weake-working soule! The Father (saith Christ) will honour thee. *If any man serve me, him will my Father honour, Job. 12. 26,* strengthen thy weake

*Consolation for weake Beleevers.*

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weake hands (O working soule!) with these words: Here is suitable encouragement unto thy discouragement in this particular also.

3 *Doubt of successe* discourageth sometimes those who are upon work for Christ. The hands of the beleever begin to fall downe in the midst of his work when he doubts of successe. I shall labour in vaine (saith the soule) this discourageth me. *Your labour shall not be in vaine* (saith Christ) let that encourage thee, 1 Cor. 15. 58. *Moses* being to goe to Pharaoh about a gallant work (Israels freedome.) He doubts the successe, *But behold they will not beleeve me* (saith he) Exod. 4. 1. That discouraged him; Christ therefore takes off that discouragement. *If they will not beleeve at the voyce of the first signe. they will or shall beleeve the voyce of the latter,* saith the Lord. I would fight and resist Sathan: Shall I be successful? Yes, O beleever! Christ hath said for He, i.e. Sathan shall fly, Jam. 4. 7. and the God of peace shall tread down Sathan under your feet, Rom. 16. 20. Thus, answerable to all those discouragements which beleevers are liable to meete with,

Christ hath provided encouragements; and this clearly argues Christ to be sweet in his carriage towards his working members. But,

3 In as much as Christ gives ability, and strength to performe whatsoever he calls any beleever to; it is clear, that his carriage is sweet to those which worke; Christ gives power to doe what ever he sets beleivers about; Ezekiel must stand on his feet; alas! he is weake, and cannot. Christs Spirit therefore enters into him that he may. *Stand upon thy feete, Sonne of man* (saith Christ) *and the Spirit entred into him, and he stood up*, Ezek. 2. 1. I thank our Lord Christ who hath enabled me, saith Paul unto Timothy, 1 Ep. 1. 12. the Apostles must preach to all Nations, and Christ gives them tongues to enable them so to doe. Ah! saith the poore soule, the worke is weighty, and I am weake. True: but Christ will make thee strong and able, O weake soule. If the burthen be bigge, thy back shall be strengthened. Christ will not lay a heavie burthen upon weake shouldere, Doubtlesse he will strengthen thy shouldere, O beleiving soule,

*Consolation for weake Beleevers.*

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soule, according to the weight of that he layes on. I must answer before Kings, and Councillors, and States for Christ (saith the Beleever.) But alas! the worke is weighty, and I weake. Feare not O beleever! Christ will be with thee, and will give thee a mouth, and wisdom, which all thy adversaries shall not be able to gainsay, nor resist, Luke 21. 15. I am to goe a long journey for Christ, but I have but weake legs (saith the soul) why Christ will strengthen thy leggs, O soule! according to the length of thy journey. I am to lift a great weight (saith the soule) and have but weake hands. Christ will strengthen thy hands according to the weight which thou art to lift, O poore soule! what ever the work be, about which Christ sets any soul; if the soul carry it selfe sincerely in doing, Christ will shew himselfe sweetly in helping. Howsoever hard-hearted Pharaoh may command the number of bricks, and not give straw to helpe; yet tender-hearted Christ will not. If he command the soul to work, he will send the Spirit to help with strength suitable to that work.

4. Christ's carriage appears to be sweet to working Beleevers, in that he will perfect their worke by his owne strength, wheteth it was deficient by their weaknesse. Thou workest all our works for us; and in us. *Esa. 26. 12.* The beleever workes, and leaves that which hee doth, very imperfect, because of his weaknes: But Christ comes, and perfects that imperfection, because of his sweetnesse. Lord (saith the Psalmist) thou wilt perfect what which concerneth me, *Psal. 138. 8.* The beleeven is set on the worke of prayer, and Christ sends the Spirit to help his infirmities: And at the end of prayer, he takes it, and mingles with it his own incense, & so presents it perfect to the Father. His pure water perfects the soules puddle. Look: as the writing Schoole-Master, not only holds the hand of the learner, in every letter, but after all, takes the pen and perfects the whole: So Jesus Christ holds the hand all the while the beleever is writing (suppose a love-letter to Heaven) and because of the shaking of the beleevers weake hand, there are after all, many imperfections, he takes the golden pen

pen of his owne grace, and perfects every letter, that it comes to the Fathers hand perfect. O the darke, and deformed lines, that beleevers draw, when set about some curious peece. How imperfectly doe they performe that, about which they are set sometimes. But O the sweetnesse of Christ! who comes with his owne pencill, and after all, perfects those imperfections, Beleevers carry themselves weakly in all their workes, and almost marall, about which they are set; but Christ carries himselfe sweetly, and comes and mends all that they doe amisse, making their botched and bungled workes very brave with his owne hand. Surely, beleeving soules, you have found this. How many times did Christ set of that duty richly, which came from thee poorly? How oft hath he perfected thy imperfect performances? when thy weaknesse came short, hath not his sweetnesse made it up? Beleeve it friends, Christ carries himselfe sweetly toward working beleevers.

5 The carriage of Christ appears to be sweet towards, &c. in that bee comes

comes in often to the soules of his working members with refreshing in the midst of their labours. Belcevers are weake, and (while at worke) are apt to be weary and to faint: But Christ shewes himselfe sweet, in that he visits them, and refreshes them in their worke. 'Twas the praise of Boaz, and 'twas a sweet carriage of his, when he went into the field, where his servants reaped, to incourage them in their work. And its the praise of Christs sweet carriage toward working belcevers, that he visits them frequently, and incourage them sweetly while they are about his worke. Baruch was at worke for Christ, when he had written the words of Christ at the mouth of Jeremiab; but he began to flag and faint: And Christ gave a particular Prophecie to the Prophet, to comfort and refresh Baruch, Jer. 36. *Christ gives power to the faint, to them (who by working* Elz. 40. 29 *have as it were) no might, he refresheth, and gives strength. Daniel was at a great work, and his strength was almost gone while he fasted, and there came like the appearance of a man (that was not Christ, but an Angel from Christ)*



They shall  
rest in  
their beds,  
Esa. 57. 2.  
ἀπολῆπ-  
ται οὐ βλα-  
πτοῦμεν.

# There

There is a sweet and a long Sabbath  
 remaines for you, O working Saints  
 and the morning thereof is ready to  
 dawne: one bout more and 'twill be  
 day. You shall rest from your labours,  
*Apoc. 14. 11.* Christs will is sweet to  
 thy soule ( O weak beleever ) and he  
 hath provided rest for thee. There is  
 a Sabbath appointed for your soules.  
 Working Paul shall have that rest; yea,  
 and weake thou too, when the day shall  
 dawne. You who are thus troubled  
 shall have rest with us ( saith the A-  
 postle ) when the Lord Jesus shall be re-  
 warded from heaven with the Angels of his  
 power, *2 Thes. 1. 7.* And if rest be not  
 enough to declare Christ to be sweet  
 to his working members; they shall  
 have reward also. You shall not lose  
 your labour, yee working Saints:  
 Christ comes, and his reward is with  
 him, *Apoc. 22. 12.* you shall not work  
 all day and all night too, Beleevers.  
 You shall rest at night, and have reward  
 in the morning. The upright shall have  
 dominion in the morning, *Psal. 49. 14.* For  
 a dayes work, you shall have eternities  
 rest. For a little labour in this world,  
 you shall have an everlasting reward

in the other world. Oh sweet Christ !  
that givest long rest for a little labour  
and great reward for a little worke.  
Surely, when you shall in the end of  
your dayes-work goe into *Immanuel's*  
land, and there rest your soules upon  
the rosie banks that are by the Chry-  
stall streames which run there, you  
will cry out oh ! How sweet is Christ  
towards his working members, that  
gives such ravishing rest to them after  
all their workes for him ; when the  
day shall be in which Christ shall  
come with Crownes of glory, to put  
upon the heads of working Saints,  
and you shall feele the weight of that  
glory, with which you shall then be  
crowned ; then you will say, oh ! the  
sweetnesse of Christ towards work-  
ing believers, who gives such an eter-  
nal weight of glory, for such light and tem-  
poral works as the best Saints do. Con-  
clude (O thou beleeving *Ewe*, who art  
big with young ) that the day comes  
in which thou shalt travell, and bring  
forth ; and then thou shalt see that  
Christ deales sweetly with such as  
thou art, when for the joy of that  
rest, and reward which thou shalt  
have

have hereafter; thou shalt forget thy worke, and thy weaknesse under which thou didst groan, and travel here. *The shadowes* apace fly away, and the day begins to dawne; in which Christ shall give both sweet, glorious, ravishing, eternall rest, and reward to all his working members; and then shall the fulnesse of this truth be sung viz. that Christ is very sweet to all weak-working beleivers.

#### CHAP. IV.

*Some reasons of the point:*

**Y**OU have seen both [*that*] and [*how*] Christ carries himselfe sweet to working beleivers. I will now add a word why Christ doth thus. And there may be (to omit others) three reasons given of this.

1. *Christ loves to make his carriage answerable to himselfe.* He is sweet in himselfe, and therefore will shew it by being so to his. As he will declare sweetnesse to those who are weak and cannot work at all; so will he shew sweetnesse to those who worke, and are weake therein, or thereby. At

Christ

Christ sees our condition, he is moved with compassion. He hath yerning bowels towards working beleevers, and he cannot refraine, (such is his sweetnesse) but he must shew it. Men love to shew themselves (as we say) what they are. Christ doth surely love to carry himself sweetly, that beleevers may say, *As we have heard, so have we seen in the Saviour of our God.* Others, by their words told us, that Christ was sweet, and in our workes we finde it so. When Christ spake to the man sick of the Palsie, *Thy sins be forgiven thee;* He did it, that men might know the power of his God-head (saith he, giving the reason of that speech) *that ye may know the Son of man hath power on earth to forgive sins,* Mat. 9. 6. As Christ speaks in such a manner, as that he may be knowne to be what he is; so he acts also, he leads his working members gently, and carries himselfe toward them sweetly, that he may declare himselfe to be as he is.

Christ sees that those that worke for him, cannot worke without him: Therefore it is that he carries himselfe so sweetly to them. The strongest Saint

is too weake for any work if left by Christ. Indeed Christ cannot have his worke done by any soule, in case he deale not sweetly with it. The big Ewe cannot goe if not led gently; and the working beleever cannot act, if not dealt withall sweetly. *Without me yee can do nothing*, Joh. 15. 5. thus Christ sees, and therefore it is that he is thus sweet. Because Christ knowes our weaknesse, as that without him we can doe nothing, therefore he shewes his sweetnesse, that by him we may be able to doe all things by his strength.

μαρτα  
ἐξ οὗ ἐστι τὸ  
ἐν δύνα-  
μει μου  
Χριστῷ.  
Phil. 4. 13

3. Christ is thus sweet in his carriage towards his working members, that he may leave all without excuse. Christ's carriage to his shall condemne wretches at the last day, that will be none of his. Sinners will be ready to say, we did not serve thee because there was harshnesse in thee: Thy worke was hard, and thou wert austere: Thy servants went for the most part in sackcloth, while others wore silk, &c. Now Christ will stop their mouths by his sweet carriage. Wretches that will not worke for Christ, shall be left without all excuse, when they shall

shall be told, and convinced of the sweetnesse of Christ, to his working members. Christ is resolved to stop all mouthes in that day. His sweetnesse to labourers, shall silence loiterers. His gentle leading of workers, shall condemn the idle-living of wanderers. The Ewes that have been big with young, shall witnesse against those, that would not have Christ to be their Shepherd: Christs sweet carriage to the one, shall convince and condemn the obstinate standing out of the other. Wretches, Christ calls upon you to work for him; he hath given you talents, and he bids you imploy them; you are fearefull and sluggish, you *bide your talents*, and spare your paines; you doe not, will not act, or worke for Christ. Consider you shal bewithout excuse, at the great day. It will be foolish and false to plead, Christ was a hard master. His working members by their experience shall confute you, and Christs sweet carriage to them shal leave you without apology, or excuse.

CHAP. I.

OF THE BELIEVERS

OF THE BELIEVERS

OF THE BELIEVERS



## CHAP. V.

Some uses of the point.

**H**AVING seene the sweetnesse of Christs carriage towards all his Ewes, and such as are big with young, i.e. those who worke for him. I shall offer something by way of application in some uses. As,

**I**t serves to discover the difference between Christs service, and all other service; and between his carriage of himselfe towards those that worke for him, and the carriage of all others towards any that worke for them. If men serve the world, they doe not finde (alway at least) sweet carriage. Its often seen among men, after their work is over, the workman is oft forgotten. It stands upon record, as one of the greatest stains of the Roman State, that after *Scipio Africanus* had sincerely and successfully served that Common-wealth (when it was almost spent and ready to dye) and had thereby raised it up: he was banished, or forced to inhabite in a poore waste desert. Insomuch that when he dyed he commanded this to be

be ingraven over his sepulchre, *Ingrata patria, ne ossa quidem mea habes.* The Common-wealth was so base, as not to have his bones, who saved their blood: *Solomon* tells us, of a poore man, who had been very serviceable to a distracted State, when it was warred against by a great Prince. The poore man delivered the City by his wisdom, but no man did so much as remember that same poor man, *Eccles. 9. 15* And it is reported of *Cardinall Woolsey*, that upon his Death-bed he should say in much sadness of spirit, *If I had so faithfully served Jesus Christ as I have done my Master (Hen. the 8.) he would not have cast me off, as my Master the King hath.* Oh! that men could but see the difference that is between the service of man, and the service of Christ: How ever the sons of men will deale (like themselves) with their servants sordidly; the Son of God will deale with his sweetly.

2 This Doctrine may also reprove these, who deale not with Christs working members as Christ doth. Oh how cursedly and cursely do many deal with Christs vworkmen! How do they de-

ride, disgrace, oppose, and prosecute the Ewes of Christ, i. e. those that are big and travell in work for him. How did a company of vile persons villifie Paul, who yet was as an Ewe, ready to bring forth, who was in travell with the Galatians, as with Christs Lambs. And then those that were borne after the flesh did persecute him, that was both borne, and [bearing] after the Spirit, even so it is now. But neverthelesse, what saith the Scripture? what saith the point, Christ deales sweetly with his working members. Are they not then to be reprov'd that deal harshly? Be reprov'd therefore all of you (especially you that pretend to the worke of Christ) for not dealing kindly with his working servants, seest thou a person, or preacher that doth the worke of the Lord, that preacheth Christ, worketh for Christ, be reprov'd for thy unkinde, unchristian dealing with him, as knowing that in that thou art very unlike to Jesus Christ. Be reprov'd therefore, O ye rugged spirits, who deale ruggedly with any of Christs working members; what though they differ from thy way, if they doe

Christ

Christs work, Christ deales sweetly with them, and so should you.

3 The truth of this Doctrine falls heavy upon those, who being both enabled for, and called to the worke of Christ in any kinde, and yet refuse it. Friend; how is it that Christ hath given thee a talent and thou wilt not occupy it for his use? How is it that Christ hath given thee parts, and set thee in place, and afforded thee opportunities to serve him, and yet thou wilt not worke? Darest thou say, either that he is a hard Master, or that his worke is unreasonable, or his carriage unkinde. Be convinced ye loyterers that will not labour for Jesus Christ: At the day of account you will want an excuse, when all the working members of Jesus Christ shall come and say, *The worke that we did for Christ, was honourable; the encouragement which we received from Christ was unspeakable, and his carriage to us all along, was passing sweet and amiable; then will you be dumb and speechlesse, as not having any thing to say for your selves why you stood out from his worke and service.*

4 The Doctrine speakes encouragement to all those who labour for the Lord, who are at worke for Christ. You that are in Christs Vineyard; that labour (though in the heat of the day) who sweat in the service for your Saviour; consider, his carriage is, and will be sweet towards you. Go on, hold on, give not out: you are in his service who is very sweet: what ever the carriage of the standers by be, his will be like himselſe, *i. e.* loving.

Obj. But yet (will you say) we find harsh usage in the world, meerly for being in this worke. We thinke we should be dealt better withall by men if we did not do so much for Christ: Surely, if we were only Lambs our selves, we should find kinder carriage: But this renders us hateful, and makes men harsh, that we are Ewes big with young, *i. e.* that we are indeavouring to bring forth somewhat for Christ, that we would have other Lambs as well as our selves, and that we can never be well, but when at work.

Ans. Well be it so, yet be not discouraged: It is your glory to be Christs Ewes. Christ hath dealt well with you,

you, in making you able to work for him, and he will carry himsele kindly to you, while you worke for him. What though the Travellers by the way curse, and revile the labourers in the field, so long as the Lord of the Harvest (*Boaz* like) blesse you, and speake kindly to them, *the Lord be with you*. Verily (ye working Saints) who are labouring for the Lord Christ, you have no just ground of discouragement from all the unkinde usage of the creature, so long as you have the kinde carriage of Christ: Oh! *be not discouraged so as to give out, but be rather encouraged so as to goe on in the work of the Lord*; for as much as you know your labour shall not be in vaine, and that Christs carriage to you-ward, shall be sweet.

5 Lastly, the Doctrine speakes comfort to all *the working members of the Lord Jesus*. You *Ewes* that are *big with young*, here is a point *big with comfort*. You goe on heavily; you groan while in travel; you cry out (as the Prophet in another case) *My belly, my belly!* well be of good comfort, Christ is with you, and will be sweet in his carriage

to you, while you worke Christ cannot be away; Christ is not absent and idle, while you are travelling in his work; no, he is present, and will be helpfull; he will be with you, and lead you gently.

*Q. What is thy work. (O blessed Ewe)*  
*what art ready to bring forth*

*A. Why (wil some say) my worke is wofull. I am working too, not to bring forth any great good, but to cast forth great evill. Christ hath set me on worke to cleanse a kennell, to carry out a dunghill: I meane to conquer corruption, and to cast out lusts! and the very smell of my lusts is ready to choake me; and which is worse, I can scarce master my worke; nay it almost over-masters me; yea and I have cryed more then once and againe: thrice have I besought Christ, and yet I labour in this work, and can doe but little at it.*

Be it so (O working Soule!) yet Christ is and will be kinde. His grace shall be sufficient for thee, and his strength shall be perfected in thy weaknesse, as in 2 Cor. 12. 9. He will inable thee in time to master thy worke. Sinne shall



not have dominion over thee, Rom. 6. 14.  
Thou shalt be made Lord over thy  
lusts. There is a bloud of sprinkling which  
shall cleanse thy kennell. Thou resistest  
thy sinne unto bloud, and thou dost bleed  
while at worke against corruption,  
yet it remaines ( thou sayest. ) But  
know still Christ is sweet, and his car-  
riage to thee shall be so. And there-  
fore, though all thy bloud and sweat  
will not cleanse thy soul, nor do away  
thy sinne; yet the bloud of Christ shall,  
as 'cis, 1 Job. 1. 7.

Obj. But oh! ( saith another soul ).  
I am at harder worke then this: Its  
my worke to war with the Wolfe: I  
am labouring against Sathan. Many  
temptations daily beset me. Not any  
messenger of Sathan, but Sathan  
himselſe doth beset me. Surely ( you  
will say ) my worke is grievous; is it  
not?

Resp. True, but thy Lord is gracious.  
Christ is with thee all this while ( O  
working soule! ) He hath promised  
thee to make a way for thy escape, 1 Cor.  
11. 12. you may expect kinde carriage  
even while you are in this worke, and  
know that he will help you to goe  
through

through with it. The very God of peace wil (or shal) shortly tread down Sathan under your feet, Ro. 16. 20. It may be Sathan doth stand ready to devour that blessed birth, wherewith thou travellest; but know, Christ is near also, and he will help thee. Build upon it (O thou working beleever!) Christs carriage shall be kinde unto thee.

*Obj.* Nay, but (saith another working soule) I have been labouring a long while; the work about which I have been set is almost over, but first I want a little strength to perfect it; and secondly, I am in much feare whether when 'tis done it shall be accepted. Now this grieves me, this troubles me.

*Resp.* Well, but hear O soul! thou art at worke for a kinde and Sweet Master, who will help thee with strength to perfect thy worke, and crowne thy worke with acceptation when perfected.

*For help:* Know he will worke all our workes for us, and in us, Esa. 26. 12. He will worke in you both to will and to doe, and that of his good pleasure, Philip. 2. 13. yea the Spirit of Christ (which

is

is the power from on high ) shall help our infirmities, Rom. 8. 26. This is the sweetnesse of Christ whom ye serve, that never did any servant faile in his work, for want of his help. And

For acceptance. Be confident O believer! Christ will accept of every endeavour of thine in his worke. Its Christs nature to accept of what we have, and not to looke for what we have not. Pigeons are welcome, where Lambs are wanting. Sighs are sweet, and groanes are acceptable unto him. Yea in Christs worke, *Voluisse sat est*. A willing minde is accepted. Trouble not thy selfe, O working soule, about acceptance. Doe thy best, be thou sincere; and be of good comfort, as knowing this, that Christ is sweet. His carriage ever was, ever will be, passing tender to all his *Ewes big with young*; very sweet to all those that worke for him.

Obj. But alas! will some say, my case is comfortlesse. For 'tis true, Christ is sweet to his members that worke for him; but what is he to those who sinne against him. Woe is me, I have been big, but 'chas been with

with badnesse ; and I have brought forth,  
but oh, 'thas been wickednesse ; what  
will the carriage of Christ be unto  
me ?

*Ans.* Why for such soules ; I say  
at present no more but this. Jesus  
Christ is a mercifull high Priest ; Hee  
knowes how to have compassion on the  
ignorant, and them that are out of the way,  
Heb. 5. 2. He is a shepherd, that can be  
kinde unto the Lambs that wander,  
and goe astray. Its his grace ( and  
therefore his glory ) that he can be  
sweet, even to you ( O poor beleivers ! )  
that have been sinfull. And this is  
that which I am to make out in the  
next Section,

## S E C T.

SECT. III.

Christs sweet carriage unto Beleevers  
weake by sinnes.

Esa. 40. 11.

Hee shall gently leaue those that are with  
young.

CHAP. I.



GOOD in Nature hath provided a salve for every sore:  
And Christ in Grace, hath provided a cordiall for every  
beleever. Its your Saviours glory, that  
he is furnished with suitable sweet-  
nesses (O beleevers!) unto your weak-  
nesses. And its his grace that he is as  
(nay more) ready to give them forth,  
then you can be to need them. In this  
Scripture is held out Christs sweetnes  
unto weak beleevers; who are such (as  
I distinguished) accidentally. Now  
these I divided into three ranks, viz.

I Such

1 Such as are weake through work  
(unto which I spake in the foregoing  
Section.) And

2 Such as are weake through falls: un-  
to which I am to speake now. And

3 Such is are weake through sufferings  
which will be the subject of the la-  
Section.

So that now the businesse here is to  
shew the sweetnesse of Christ unto those  
members of his, who are *weakened by*  
*falls into sinnes*, which I said might al-  
so be couched under this Metaphor of  
being *big with young*.

The word  
עלול

comes  
from  
עלל

The Scripture tels of a conception  
of sinne, James 1. 15. *When lust hath*  
*conceived, it bringeth forth sin.* And the  
same Apostle tels in many things we  
sinne all, James 3. 2. Yea John tells  
that if we (*i.e.* those whose fellowship  
is with the Father, and his Son Jesus  
Christ, and who walke in the light,  
and have fellowship one with ano-  
ther) *If we say we have no sinne, we de-*  
*ceive our selves, and the truth is not in us,*  
1 Joh. 1. 8.

So that there being in Saints the  
seede of sinne; there may be a sinfull  
conception sometimes in them; and they  
may

may be big with young in that sense. Indeed all our steppings aside from Christ (especially unto sin) is called in the Scripture a whoring, and adultery. So that it will be no straining of the metaphor in the text; I am sure will be no deviation from truth, to say that Christ carries himself sweetly, and deales gently, even with those who have been, or are weake, by their being big with young in a sinfull sense.

The thing therefore which I shall now speake unto is this, That Christs carriage is sweet even to those members of his who are weake by their falls into sin.

CHAP. II.

Some things premised for the right understanding of the point, and the prooffe of it.

THat I may the more clearly proceed without mistake, and make good the Doctrine. I shall premise three things.

1. That the best beleevers are liable unto falls into sinne. Even the choicest Saints,



Saints, may sometimes either by more violent rapes, or secret temptations, be big with young with sin. Solomon tells us, that a just man falleth seven times, Prov. 24. 16. In the case of Bathsheba, David himselfe did conceive, and he was big with young by sinne. Its true, Saints by reason of that immortall seed of grace within them, do not, indeed cannot make a trade of this, they are not (as I may say) common *Serumpets*; they doe not make this spirituall (as David did not that literall) *adultery* their trade: yet still I say 'tis possible that sometimes they may, and indeed are overtaken this way. Albeit grace doe sometime render the conceptions of sin abortive, and mostly doth kill them as soone as born, dashing the brans of sin (while young) against the stone, breaking them upon crucified Jesus (that I may allude in a spiritual sence to that *Psal. 137. ult.*) Notwithstanding all this I say, yet so, it too too often is, that even Saints, and true members of Jesus Christ doe fall into sin, or as the phrase is, doe conceive and bring forth that which is sinne. Experience, and conscience witnesse unto this.

this, that even such as are born of God, doe sometimes beare sinne. That is one thing which I did premise.

2 *Believers by falling into sin, do become weak*: Their being big doth render them feeble. As breeding and bearing in a natural sense do much weaken; so doth it also in a spiritual sense. Sorrow & conception go together, and every bringing forth is with pain. Sin is the greatest weakner that can be. The soul is most unhealthful when, and while sinfull. Sin makes feeble hands, and weak knees. The very habits of grace (which are our new-birth strength) are exceedingly debilitated by the acts of sin. David after his lying in with Bathsheba, was much weakned; there was no *bealib* in his bones by reason of that breeding. Any fall weakens in a degree. Saints sinnings are their fallings. David broke his bones by sin. Strong men are oftentimes weak by fals which they have taken, and Saints otherwise strong, are yet very weak after their falls into sinne. Indeed wickednesse is weakenesse. How weak is the soule after sin! How little a push of temptation throwes it down! How easily is David being weakned with

Pla. 38. 3.

*adulterous conceptions, over-throwne by murderous suggestions!* And how long was it after that, ere he could worke againe? Till *Nathan* came to visite him (as is gathered from the title of the 51. Psalm) *David* had made no song. He was so weake, as till then he could not work: *Nathan's* visit was (as we say) *David's* up-rising. It seems he lay in long upon that sin, and was so weak thereby, as that he could not worke, till the Prophet rouzed and raised him up. Surely his sinne did make him very weake. Beleevers! I thinke you will seale to this; that sinning make you feeble; wickednesse renders you weaklings: your sighings say tis true. This is the second thing I would premise.

3 The next is this, *Jesus Christ* is displeased with beleevers sinne. Adultery is displeasing to the Husband. Christ is your Husband (Beleevers) and he cannot but be angry with your sinning, for they are your adulteries. Christ cannot smile upon your sinful brats. *'Twere unhusband-like in him, not to be offended at them.* The Lord *Jesus* loves chaste soules. To be spiritually barren

or sinfully big, are both alike displeasing to Christ. As he is angry, when we conceive not by him, so he is offended if he see us conceive by sinne. Not to abound in good fruit is a failing; but to have any bad fruit is a fault. You who have at any time been big with young in a sinfull sense; tell me, dare you say Christ ever liked it? nay, was he not offended at it? Jesus Christ must needs loath bad conceptions, and bringings forth, because he loves good ones. It's certainly the weaknesse and wantonnesse of some that thinke and speake otherwise. Christs anger and sin goe together. Thou wast a God that forgavest, though thou tookest vengeance of their inventions. 'Tis spoken of Christ (who is Immanuel, God with us, or the Lord our God) Psal. 99. 8. This therefore I premise in the third place, that Jesus Christ (though well pleased in the maine with beleevers, yet he) is displeased with them, when they have rendred themselves weake by sinne. Christ likes not to see corruption rocked in the cradle. He loves not to see David in Bathsheba's bosome; Christ though he loves Sinners, yet loathes

*Omnis amor continet in se aliquid odii.*

finis; he is displeased with the sinner, though pleased with the persons of his people. This being premised, I shall now prove the point, viz.

*That Christs carriage is sweet, even to those members of his who are weake by falls into sin.*

Peter will be a prooffe to this. Deare soule! Satan got leave to winnow him, and he weakened him. Yet Christ was very sweet for all that. I suppose you know his fall, 'twas great. He denies Christ, and swears he knew him not. There's one degree. He stands to the deniall, and is not ashamed of what he had said, but lyes, and sayes, he was not one of them that belonged to Christ. Ah Lord, how he tumbles down! yet he falls a step lower: He begins to curse himselfe (*καταραζων*) i.e. to excrete and anathematize himselfe, if hee were, &c. what a fall is here! Surely Peter brake his bones (though Christ which was his sweetnesse kept his neck) with this fall. How weake was he by his wickednesse? The Damofell that looked upon him, and spake to him, surely raped his soule. He conceived sinne, and brought forth a  
lye.

*Consolation for weake Beleevers.*

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lie : and he was very big with young, for the lye was very great. Well, yet Christ led him gently. Hee looked on him graciously. Christ was sweet, though Peter was sinfull. Doubtlesse Peter felt his bones broken by that fall, surely he was weake, and that made him weep bitterly : yet notwithstanding Christ was very sweet in his carriage towards him : And therefore hee left speciall word with the Angel, to bid the women tell his Disciples, and Peter (*specialliter dicit & Petro*) of his Resurrection, and going to Galilee to meet them, and him. Christ prayed for him before he fell, in an especiall manner (*I have prayed for thee, saith he*) and looked upon him after hee fell. Minds him at the Resurrection, confers sweetly with him before the Ascension, (*Joh. 20.*) Shal I need to adde more, to let you see how sweet Christ is to beleevers, weakned by falls into sin.

'Twas singular sweetnesse in Christ towards those *seven Churches* that fell, and were much weakened by their falls, He looked upon them all, and wrote to them all ; and how ever some

passages in his Epistles to them were severe, yet the very writing of them, and the end thereof was sweet.

I will adde but one Scripture to prove this point, yet more. 'Tis, *Iſa. 57. 17. For the iniquity of his covetousnesse I was wroth, and smote him* (Christ I said before, is displeased with his members finnings) *and he went on frowardly in the way of his heart.* Ah Lord! what weaknesse is here, to grow worse for whipping? yet see Christ is sweet for all this. *I have seen his wayes, and I wil heale him: I will lead him also,* ver. 18. Just almost as 'tis in the text; *he will gently lead those that are with young.* Covetousnesse is Idolatry; to be big with this, is abomination (Christ was wroth to see it) but to harden the heart under chastisements is worse: Surely a soul thus fallen, is very weak, yet even to such soules Christ is sweet, his carriage kinde; for even those he heales, these he leades, and to those he restores comforts,



CHAP. III.

One generall demonstration of the sweetnesse of Christs carriage to sinning Beleevers.

**H**AVING cleared the point a little in the intent thereof; and having also offered something for the prooffe thereof, I shall now further demonstrate the tenderness of Christs bowels unto sin-weakened soules, in his carriage unto them both generally and particularly.

Generally, Consider how that *Iesus Christ takes much paines, and lets out mercifull power for the raising of fallen beleevers, and for the gathering of wandring Lambs*: And this considered, demonstrates Christs sweetnesse at first sight. Sinning soules, Christ will not lose you. Though you through weaknesse wander from him, hee'l not let you goe: Hee'l walke after you, while you wander; and because hee's sweet, hee'l gather you from your sinnes. He that gathers weake Lambs with his great arme, will gather also wandring Ewes with his Shepherds crooke. You know

the parable of the *lost sheep*, Luke 15. it concernes you who have gone a-*stray* from your Lords fold. Beleeve, thou sayest thou hast wandred in the wayes of sinne, and art a *lost sheep* (that is lost in thy owne sense) know thy Shepherd is sweet, and will not lose thee, hee'l seeme rather for a while to leave others, that he may seeke thee. When *Antigonus* a King passing by a ditch into which a sheep was fallen, the Historian saith, he pulled it out (though dirty) with his own hands: and for this he was exceedingly beloved and commended of his subjects. *Heavenly sheep*, your King is kinder. Hee'l not only stoop to filthy ditches of sinne into which you fall, and take you out with his armes, but hee'l lay you in his bosome, that he may wash you with his blood. He deales not thus with all sinners; but hee'l deale thus with you. *Judas* falls into one ditch, he betrayes his Master. *Peter* falls into another, he denyes his Master. Christ lets *Judas* lye, but takes up *Peter*. Minde this, O ye poore of the flock! Though Christ let *Judas*'s fall and perish, Hee'l gather his *Peters*.

Say

Say now, is not Christ sweet in his carriage towards his own, even when they sinne? It may be thy soule hath been stragling abroad (*Dinah* like) and some corruptions or temptations (*Shechem* like) have *bumbled thee*, so that thou art *big with young*: Now how is it with thy soule? Is't not very weake? Doth not joy faint, and faith flag? Art not ready to say, Christ will whip me for my wandring? Hee'l be sorely displeased with me. I daren't say Christ is not displeased at this: Indeed his *Spirit is grieved* (*Jacob* like) at this; yet let me tel you, he is sweet, and so will be notwithstanding this. Adde not weaknesse to weaknesse: say not, Christ will never be sweet more, because I have sinned now. But know, he is and wil be sweet in this, that hee'l be avenged on the head of sin, for defiling thee. Hee'l take thee into his heart, and cast that whereof thou art big out of thine: Say beleevers, after finnings, hath not Christ made you most out of love with sinne? Have not you hated it after, more then ever you loved it before? *Ephraim* shall say, *what have I any more to doe with Idols*, *Hos.* 14. 8. Hath not Christ made you, to

defile that which defiled you? and have not you cast it away as a *menstruall* cloath, saying unto it, *Get thee hence*? as 'tis *Esa. 30. 22*. How hath Christ shewed all his severity against your sins, of which you were *big*? and how hath he meane while been good unto your soules: He hath, and doth deale grievously with your sinnes; destroying them; but he deales graciously with you, gathering you. Witnesse to the sweetnesse of your Shepherd, O ye sinning Ewes, who have bin *big* with young: Hath not he gone after you, and found you, and laid you on his shoulders rejoycing? Hath he not dealt with you as with *David*: when you went astray like lost sheep, did not he seeke you? *Psal. 119. 176*. And when he found you, did he deale with you according to your sinfulness? Did he whip you all the way home? Rather did he not lead you gently? Now doth not this demonstrate undeniably, Christs sweetnesse to you, O ye sinfull beleevers! If *Iesus Christ*, after lust hath conceived in us, and brought forth sin, should leave us to our selves, till sinne being finished should bring forth death, as 'tis *Jam. 1. 15*.

If Christ I say, should deale thus with us, could we deny his Justice? But now for Christ, even when we have been big of sin, to lead us gently; not to leave us to our sin, but to gather us out of it, and to raise us after it; surely this doth declare his sweetnesse. But this is only a generall demonstration; I shall therefore adde some particular ones.

CHAP. IV.

Some particular demonstrations of Christs sweet carriage unto beleivers, who are weak by sinning,

**T**He first thing wherein Christ declares his sweetnesse unto sinning beleivers is, his chastening of them for their sinnings. Solomon tells us, that he that spareth the rod [hatch] his son, but he that [lovet] him, chasteneth him betimes, Prov. 13. 24. Chastisement for sinne is a priviledge peculiar to Saints: Its childrens bread; Bastards go without it, and this bread (as I may say) of affliction doth Christ give his members after sinning. And that this is sweet dealing will appear, if you consider,

**1** Its Covenant-priviledge, promise-mercy, so saith the Text. If thy children forsake my Law, &c. If they breake my Statutes, &c. [Then] I will visit their transgression with the rod, and their iniquity with stripes, Psalm. 89. 30, 31, 32. Believers, Christ deals sweetly with you, when he chastiseth you after falls into sinne. Hee'l chastise you with the rod: Its true, hee'l not cast you off for your sins; nor whip you with Scorpions; yet hee'l chastise you (for every one whom he receiveth after falls, he deals so with for the most part.) His rod (not of iron but) of men, shall be upon you; and those stripes wherewith hee'l chasten you, shall be the stripes of the children of men, as 'tis. 2 Sam. 7. 14. Where that in the Psalme is taken. So that Christ deals sweetly with you, when after your sinnings he chastiseth you for his Covenant-priviledge. And,

**2** 'Tis denyed to others: Christ deales not thus sweetly with all sinners. They sinne, and are not in sorrowes as others. Its the thundering voyce of wrath (as Origen observes) that saith, I will not punish your daughters when they commit whoredome, Hos. 4. 14. Sinners com-

mit

mit whoredome, and are not punished; Saints are but big with young, and chastised. Indeed those onely hath Christ knowne of all the families of the earth, and therefore he punishes them, that is (as the Hebrew word signifies) visits them. Believers, Christ lets others sin and comes not neare them: Its his wrath. But you fall and sin, and Christ visits you, take it as his love. He does more for you, then for them; and its sweet dealing. This then is the first particular. Christ carries himselfe sweetly unto sinning believers, in that he chastiseth them for their sins.

Amos 3.3.

יְפֶנֶן

Chastisings for sin are Christs visits of the soule.

Indeed his chastisements are their meltings, they serve to purge them from their finnes; and how else, or what else should he do for the daughter of his people, as 'tis Jer. 9.7. Its the care and tenderneffe of the husband-man to lop and cut corrupt branches: And its Christs care over you (and when he declares it, he shews sweetneffe to you believers) to cut you, either when you are not fruitfull in good, or when your buddings are bad. And this is the fruit of all, to take away sin, Isa. 27.9. Now surely this is sweet. There

is



is a difference between *aspire* & *aspire*. Its one thing to cut, another thing to cut off. It's maternall and sweet to give the sicke childe a Pill (though bitter) to purge out *corrupt humors* that hinder health. Beleevers! Christ should not be as tender as a mother, (and yet he makes himself more, *Esa.* 49. 15.) if he should not purge you, after sinnings, i. e. chastise you, For by this is the iniquity of Jacob purged, *Esa.* 27. 9. And how sweet doth Christ deale with sinning Saints in purging them from their sins, while he lets others lye, and rot, and perish, for want of purging purges. But

2 Christ deales sweetly with sinning beleevers, in that he doth not cast them off for their sinnes. As sins before beleeving could not make him to reject them; so sinnings after beleeving doth not cut off love from them. Though he visit their sin with stripes, yet nevertbelesse his loving kindnesse will be not utterly take from them, nor will he suffer his faithfulnessse to faile, *Psal.* 89. 33. you breake your faithfulnessse in sinning (souls) and that is weaknesse enough. But if you thinke that Christ for  
your

*Consolation for weak Believers.*

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your sinning will take away his love; you make him unfaithfull too, & this is greater weaknesse. Though you forsake the guide of your youth, and wander till you are big with young, forgetting the Covenant of your God; yet Christ will not forsake you, nor breake his Covenant with you. Christ should breake Covenant, if for [your] sinnes (O believers!) he should cast you off from love. Dinah had weakly walked abroad, and upon Shechems ravishing of her, comes home big with young: But Jacob turnes not her out of doores. It may be thou hast beene weakly wandring from thy Fathers house (O beleeving soule!) and corruption in the time of thy wandring hath ravished thee: thou art big with young, and art afraid to goe home. Thou sighest, I have sinned; and if I returne, will Christ accept of me? Feare it not, goe and try. Hee'l not cast you out of doores: Though you come with big bellies, (to keep to our Metaphor) hee'l deale gently with thee (though with young) Though thou hast played the harlot with many lovers, yet returne unto me saith the Lord, Jer. 3. 1. What though a man would not be so sweet  
to

to his wife, yet Christ will be to you. *Onely acknowledge thine iniquity,* (and what a poor recompence is that?) and feare not to returne, for *Christ is married unto thee*, Jer. 3. 13. 19. Happily thy sins have eclipsed love: but know love remaines still, and in due time it shall shine againe. The thick cloud will blow over, and the light of love will arise (in time) on thy heart. Christ is sweet that he calls you, *though weary and heavie laden*. He bids you to take unto you words, and turne to him, and say, *Take away all iniquity, and receive me graciously*, Hos. 14. 2. How Parent-like doth Christ deale! Say (saith the Mother) to the offending Childe (after she hath in love whipped it) *Pray mother forgive me, &c.* Christ it may be hath whipped thee in love (O beleever) for thy offence. Now he puts words into thy mouth, and tells thee what to say. His love surely is not gone. Is not his carriage sweet? For,

3 *Christ in due time smiles upon beleever after sinnes.* As their sinnings did not cut off his love totally, so neither can they keep off the manifestations thereof.

of. Finally, is not Christs carriage sweet to you ( Oh ye sinning soules! ) that smiles notwithstanding your sins : *Speak comfortably to Jerusalem: Comfort ye, comfort ye my people, saith (Christ who is) your God, Esa. 43.* How sweetly doth the mother take up the childe, after she hath corrected it, and dandle it, and kisse it, &c. so sweetly deales Christ with his members after their sinnings. *Is his mercy cleane gone (saith the fallen-Saint) for ever? Will he be favourable no more? Hath he forgotten to be gracious? Why remember, O soule! surely Christ hath heard thee thus be-moaning thy self; Thou hast chastised me, and I was chastised, &c.* Yea it may be so, wilt thou say, Christ hath heard me thus; but what of that? why, He hath said of thee, *Is not he or she my deare childe; since I spake against him, I doe earnestly remember him, therefore my bowells are troubled for him: I will [surely] have (i.e. shew) mercy towards him.* Christ cannot hold his love alway in: It must, it will burst out at last. *Goe and tell Peter. Christ cannot hold. I will restore comforts to him, Esa. 57. 17.* Christ must be sweet. Doe you, dare you, can you deny

deny it O ye sinners of the flocks! Is not this sweetcarriage, to sinning beleivers? well,

4 Christ is very sweetly and tenderly affected towards sinning beleivers, for he is sad for them; even all the while that he afflicteth them. The mothers heart is sad, even while she whips her child: & sometimes she turnes away, and weeps to see the child weep, whom yet she made to weep. Its so with Christ. He chastiseth for sin, and when he seeth the soule weeping under that chastisement; he weeps too. My soul (saith he) was troubled for him, Jer. 31. 20. *יְהוָה מָה מְעַשֵּׂה לִּי*

i.e. Thus: thus my bowells sounded for him. The word signifies to sound as the troubled waters, or tumultuous people; looke as the waters after some storme sound loudly, or as a tumultuous people under some great oppression (for that is mostly the ground of tumults) are much troubled. Even so was Christ troubled at Ephraims bemoaning of himself; you have not an High-Priest who cannot Sympathize (as the word is) Heb. 4. 15. No, but he is so sweet, that he sympathiseth with you in all those sadnesse of yours,

yours, under those sufferings which he brings upon you for your sins. God had afflicted Israel for their sin, but when they cried out under that affliction, deliver us this [once], (it seems a deliverance then would be so acceptable as that it would countervail a destruction afterward) its said, his soule was grieved (as it were cut short with sorrow (so the word thete signifies) for the misery of תַּיִן Israel, Judg. 10. 15. Oh how sweet is Christs carriage to his sinning members! who sympathizeth with them in those sorrowes under which they lye for sins. Christ sighs and weepes with you; O ye sighing and weeping soules. Is not this sweet carriage?

The same word is used, Jud. 16. 16. and rendered, vexed.

5 Christ carries himselfe sweetly unto sinning Believers. In speaking to the Father to pardon those sins. When the mother hath whipped the childe her selfe, Husband saith she, pray forgive it; And thus Christ he sees his children (for he is the Father of believers (therefore he is called the everlasting Father, and they are called his children. Compare Isay 9. 6. and Heb. 2. 13.) I say Christ sees them fall into the dirt of sin, he takes them up, whips them, indeed: but saith, Father

forgive them, for my sake. If any man sin we have an Advocate with the Father, Jesus Christ the Righteous: and he is the propitiation for our sins, 1 Joh. 2. 1. Christ is both our *μεγαλωτης* that is, our Patron who takes our cause upon him (as Beza glosseth it wel) and our *ιλασμος* That is, our propitiatory offering, to reconcile the Father to us after our sins. What can he be more to shew himselfe sweet? Indeed beleevers he therefore *lives*, and is at the right hand of the Father, that for your daily sins, he may make daily supplications, and intercede with the Father, in your behalfe for your failings. And if this be not sweet, tell me what is?

6 Singular sweetnesse shines in the carriage of Christ toward sinning beleevers, in that he takes notice of all that good which is in them notwithstanding their sins. Its a mighty fayling among the sons of Adam, that they so mind mens vices as they forget their vertues. A little evill makes men sometime forget a great deal of good: But its not so with Christ, for he remembers, though but a little good, notwithstanding a great deale of evil. Unskilfull men throw away gold, because of



of the oare mixed with it, so do not artificers. The Lord Jesus (O beleevers!) knows how to discern *your gold*, though covered with much oare, he can see the least of your sparklings (*ye Divine Diamonds*) while ye are in the dirt. Its observable how sweetly Christ in al his Epistles to those 7 *lapsed Churches*, takes notice of all the good that was in *them*, and records it. *Ephesus* had forsaken her first love. Yet *this she had*, and note, it 'twas but a *very* a this, some one thing: and what was that? she hated *the works of the Nicholaitans*, which Christ also hated.

Observe: it was but (as I may say) a negative goodnesse. *Thou hatest the workes of the Nicholaitans, which I also hate*, Apoc. 2. 6. Here is but a little good, hating bad deeds, and this Christ forgets not, but observes, although mingled with a great evil, viz. the leaving of *first love*. Christ O ye sinning soules, forgets not your graces though weak, when he corrects your *corruptions* though strong. 'Twas not a little unbelief which appeared in the Disciples, when they were afraid of perishing in the Sea, by reason of a tempest, Mat. 8. 24, 25. 'Twas I say, not a little, but a great deal of unbelief,

which discovered it selfe, in that deed, what reason had they to feare, who carried *Cæsar*, as the Historian said: why should they cry out we perish, when they had saving presence with *them*? yet note it, *Christ* doth not so eye their feare, as to forget their faith; No, he minds, and mentions their faith though but little; And he speakes of their faith while he chides their fear, *Why were ye fearefull, O ye of little faith?* When you sin against men, they'l be sordid, and forgetting all your good, they'l blazon your blame. But when you sin against *Christ*, he is sweet, & albeit he may secretly tell you of your fault (in your own conscience) to humble you, yet he'l still remember the grace that is in you. *Sining Sardis* haib but a few good names. (amongst many bad) and *Christ* records them. Thou hast a few names even in *Sardis*, *Apo. 3. 4.* And falling *Philadelphia* hath but a little strength, and yet *Christ* eyes it, and blazons it, thou hast a little strength (there tis eyed) and hast kept my word (by that little strength) and hast not denied my name. Thus tis blazoned, You say sometimes poor souls! we have much evils but little good, and strong corruptions, but  
weake

weake grace : And is not this sad ? Tis true:but Christ is and will be sweet,hee'l not so minde your evill, as to forget your good. Hee'l not forget thy weak grace, though mixed with strong corruption. Though you are weake (O soul) by sinne,yet Christ will and doth remember your little strength, here is sweetnesse indeed.

Lastly, the brightnesse of this truth that Christ is sweet unto sinning beleevers, shines in this beam, viz. in that he turns al their sins to their good, Christ makes *Sampsons* riddle a truth in beleeverssouls. Out of the eater there comes forth meat, and out of the strong, sweetnesse, *Judg. 14. 14.* Christ makes the devouring corruptions in beleevers to become meat for their faith to feed upon;while by killing one he gives ground to beleive the ruin of another, & he brings forth sweetnes out of their strong sins, in making grace to superabound, where sin did but abound. Beleevers,is not this truth?cannot you interpret the riddle of *Sampson* in the carriage of your Saviour towards you after sin, Hath not Christ helped you,to suck honey (*Bee-like*) from *Worm-wood*. Have not you O Beleeving *Bee* been taught by

Christ to suck the bony of sinne-battered;  
 from the wormwood of sin-acted! How  
 sweetly doth Christ kindle the Spouses  
 love even by her coldnesse? Doth he not  
 cause her sleeping while he knocked, to  
 end in a bealbsful fit of love-sicknes, when  
 she awaked? *Cant.* 5. 2. 8. did not Christ  
 make Peters cowardize in denying him  
 to a Maid, turn into courage of owning  
 him before a Magistrate? compare *Luk.*  
*22. 56.* with *Act.* 4. 8. How did Peter  
 by the lamenesse which he tooke in his  
 fall of denying Christ, ever after (as the  
*Albanians* mother told him) learne well  
 to own Christ, and that as the speaker  
 for all the rest, *Act.* 2. 14. & 3. 12. surely  
 Christ is sweet in his carriage towards  
 ye, O ye sinning Souls! have not you lo-  
 ved the fold more by your wandrings?  
 have not you (*Ammon*-like) learnt to hate  
 your sins more then ever you loved them? As  
 children, have not you been taught to  
 hate the fire that burnt you? Speak, O  
 ye *Ewes* that by the rapes of sin have  
 been big with young. Hath not your Shep-  
 herd taught you to loath those sins  
 which ravished you? And to keep closer  
 to him, since your straying from him?  
 Thus you see how Christ carries himself

towards his sinning Members; and tell me now if in all this carriage there be not singular sweetnesse

CHAP. V.

*Some reasons of the Point.*

**I**F now any aske whence it comes to passe that Jesus Christ is thus sweet unto beleevers, even notwithstanding their sinnings, The answer is easie, and the reasons are.

First, *Because of the sweetnesse of his nature, as God.* Its the nature of God ( for his name denotes his nature ) to be merciful and gracious, *i. e.* to sinners ( for mercy and grace allude to sin, there being no place for either, where sin is not ) God is said to *keepe mercy for thousands, forgiving iniquity and transgression, and sin* Exod. 34. 7. all the sorts of sin are included under these three termes, *iniquity transgression, sinne,* and God is said to *keepe mercy to forgive these,* as if his mercy were kept on purpose for pardon and sweet dealing with sinners. Your Christ is God O beleevers. This pardoning fullnesse of the God-head dwells in him, for in him dwelleth [ *All* ] the fullnesse of the God -

עוֹלָם  
לְעוֹלָם  
אָמֵן

God-head bodily, Col. 2. 9. Christ (as God) is mercifull to all sinners, but (as your Shepherd) he is sweetly mercifull towards you. But,

2 Christ is therefore thus sweet unto sinning beleevers, because of all his members these are the weakest. Sicke men are weaker then healthy children. Many times the mother lets the childe cry in the cradle, while she looks unto the sicke-one in the bed. Christ is wise, and therefore most tender of the weakest. Christ knowes your weaknesse, O soules under sinne! And he will therefore be sweet to you, because you are weake. Poyson causeth paine, and paine proportionates pittie. You have a pittifull big Priest (Beleevers) who measures out his pittie, according to your paine. And because your falling into sinne, is to you, most painefull, nee'l be most pittifull. Naughty conceptions (say some) are most painfull and dangerous: sure I am, sinfull conceptions are. Beleevers are never worse then when big with sinne, and Christ is still kindest to those that are weakest.

Metaphora-  
Siv du'a-  
meos  
Heb. 5. 2.

3 Satan. is most busie with beleevers when

when under sinne; and therefore Christ hath the more care of them then. Sathan would faine tempt the soule to despaire upon its sinning, and should not Christ be very sweet, so it would. Christ came to destroy the workes of the Devill, 1 Joh. 3. 8. Christ by his sweet carriage will destroy this worke of the Devill, viz. desperation, which he specially endeavours in beleivers, after sinnings. How bitter is Sathan to the soule after sinne? How sadly doth he buffet it? In what black and bloody colours doth he set sinne before the soule? How home doth he lay it? And how high doth he aggravate it? In all this he drives to despaire. Now Christ is at hand to destroy this worke of Sathan, which he will doe, by manifesting to the soule his sweetnesse, for that alone keepes the soule from sinking. Beleivers would sinke under sinne, but Christ prevents it by sweetnesse.

4. Christ knowes this to be a sad state for the soule to be under sinne, and therefore he is sweet to beleivers under theirs. He was tempted unto sinne (though without sinne) and so knowes the



*Hauid igna-  
ra mali  
miseri s suc-  
currere dis-  
co. Dido a-  
pud. Virg.*

the sadnesse of that ( as a City that hath been besieged, though not taken, knowes the misery of a siege ) and he experimentally knowes the bitternesse of being under sinne ( being made sinne for us, and forsaken of God for that ) so that Jesus Christ knowing the sadnesse of being under sinne, doth therefore especially shew sweetnesse to his members in this condition.

## CHAP. VI.

*Some uses and applications of this.*

**I** Would faine that the Proposition thus proved, should be improved. Its a cleare truth you see, *That Christs carriage is sweet and tender toward his sinning members.* Now there is speciall use which may be made of this. I will only touch at foure, viz.

- An use {  
 1. Of Reproofe.  
 2. Of Comfort.  
 3. Of Incouragement;  
 4. Of Counsell.

First, this point is profitable for reproofe, and it serves to reprove those whose dealings with sinning beleevors are not like Christs. How sharpe and severe

are the dealings of some with beleevers for their sins. If a beleever be overtaken with sinne. What unchristian carriage doe they meet withall from some. How unbrotherly are the exclamations? And how bitter are the aggravations thereof? Thou seest thy brother sin: Its doubtless his weakness. But dost thou deale roughly with him? Is thy carriage sowre? Dost thou make the most of every failing? Dost thou spread it abroad to his shame? Be reprov'd: for now walkest thou contrary to Christ. I professe I feare some will inherite Chams curse, for they take his course of uncovering the nakednesse of Fathers and Brethren. Ah Lord! was it ever heard, that any who professe the name of Christ, should make it their study, to defame and publish the failings and faults of the godly, to shame them, and profession in them, yea and Christ too at once.

*Obj.* I but that which we report is true? Shall they doe evill, and not heare of it?

*Resp.* Be it so, that 'tis true, yet your dealings are not Christ-like with them.

nampti-  
 177, i. c.  
 Tenderly  
 put his  
 bone in  
 joynt.

them. Tell him betwene thee and him is done, that's Christs command, *Matth. 18. 21.* And be sweet to him, in dealing with him; that's Christs carriage; know you not what the Apostle saith? Brethren; if any one be overtaken in a fault, ye which are spirituall restore him in the spirit of meeknesse, &c. *Gal. 6. 1.* Is railing, reviling, publishing, and proclaiming errors, and failings of brethren, restoring in the spirit of meeknesse? Hath thy brother broke his bones in falling, and wilt thou breake his heart by severe and harsh dealing? Hath he an error, and wilt thou forget all the truth that he holds, to exclaime of that? Must thou forget all his graces, because of some corruption? What, because thy brother failes, wilt thou be foule? Because once he did evill, shall he never heare well? Be reprov'd, O ye whom it may concerne: you deale not as Christ doth with sinning soules, your reproofes of brethren should be excellent oyles, which should not break their heads, as is, *Psal. 141. 5.* so should you declare kindnesse to them: And so would Christs carriage appeare in yours, your dealing even with offending and sinning

ing beleevers, should be in the weakness of the spirit, and in the sweetness of Jesus; and if not, you sin in your dealings, for you are unlike to Christ, and to be reprov'd for it.

This point is precious, and it may be as a cordiall to false soules. Christs carriage hath been, and is to be sweet to such as you. You cry out, I have sinned, I have sinned, and what shall I doe? I have fail'd in this duty, and fallen by that sin. I have been overtaken with such an infirmity, overpowred by such a temptation, conquered by such a corruption: And woe is me, I am undone! I have gone astray from the Shepherd of my soule: I have played the harlot with many Lovers, and I am big with young: Lust hath conceived, and it hath brought forth sin.

2 Now what shall I doe? will not sinne bring forth death? I have deserted Christ, will not he desert me? Say man of God, whither shall I goe? what shall I doe?

Ans. Stay thy selfe (O poore soule) upon this point as upon a pillar: Christs carriage will be sweet even to sinning soules. You have a gracious Lord; A

mer-

mercifull bigb-Priest. A sweet Shepherd, who can have compassion on them that are out of the way, Heb. 5. 2. Hee'l gather thee, O weake wandring soule ! Hee'l restore thee to himselfe, and comfort to thee. His rod and staffe shall comfort thee ; with his Shepherds crooke hee'l fetch thee in from wandrings, and with his staffe, hee'l support thee under weaknesse. Bear up, O ye fallen Saints, Christ will be sweet unto you ; for hee'l heale your backslidings, and love you freely, Hos. 14. 4.

Four sorts of soules in speciall I aime at in this use of comfort.

I Such as are fearefull to sin. You that stand in awe and would not sinne ; you whose soules were afraid before sinne, and are now much more afraid after sinne. Take you this comfort. 'Tis yours, Thou sayest, before I sinned I was afraid : Its sight was sad to me, my heart trembled for feare lest I should be overtaken with it. Now that I have sinned, I am more afraid lest I be kept in slavery by it. Be not afraid, onely beleve : Christ will deale sweetly with you : Hee'l subdue thine iniquities, and cast all thy sinnes into the depth

*depth of the Seas, Micah 7. 19.*

2 Such as are sorrowfull under sinne. You beleevers, who goe in blacke; I speake to you, Christ is sweet to sinning soules. Why mourne you so much as if you would not, could not be comforted? That spirit which is now in thee, as a mourning Dove, will ere long bring an Olive branch of peace from thy beloved. He that now convinceth of sinne, will speedily comfort thee notwithstanding sinne. You weeping Peters; Christ is sweet, though you have sinned in denying him; hee'll smile shortly upon you. Heare, O ye groaning Pauls! you cry, wretched men that you are; Christ came into the world to save sinners, of which you are chiefe: And you shall finde sweetnesse in his carriage, though there hath been sinfulness in yours.

3 You who mourne under the filth of sinne, as much as under the guilt of it. This comfort is yours: you grieve to see your soules so defiled; and you say, What though I am free from damnation, I am pestred with defilement. I have a filthy hand, and a more filthy heart. My conversation is dirty, but

K

my

my disposition is more dirty, Ah Lord ! will a pure Christ own such an impure wretch as I?

*Q. Will the Lamb without spot owne me who am nothing (as it were) but a great scab and botch.*

*A. Yes O soul ! know thy Saviour is sweet. He that loved Lazarus, when he lay at the gate of Dives full of soares, will love thee ; though thou hast been in thy blood, and hee'l wash away the filth of thy botches with the purity of his blood. He hath loved thee, and given himselfe for thee ; and he will sanctifie thee, and cleanse thee, by the washing of water, and by the word ; that he may present thee glorious to himself, not having spot or wrinkle or any [ such thing ] Ephes. 5. 27. Rouze up thy selfe oh beleeving soule ! who groanest at the filth of sin. Christ will bee sweet in his carriage towards thee. But,*

*4 Its your comfort also, who doe mourne under sinnes might : who are afraid, now sin hath you downe, it will keep you under its dominion. Jesus Christ will be sweet unto you : And sinne shall not have dominion over you, for you are not under the law, but under grace, Rom. 6. 14.*

*Thou*



Thou sayest, Ah Lord ! I am afraid since my fall into sinne, that I shall get such a haunt, as I shall never leave. I question since I have been *big with sinne* once, that I shall be so ever, And which is as bad, if not worse : I feare lest that since I have done evill, I shall never *leave how to doe well*. Say not thus, O beleiving soule ! Jesus Christ is sweet in his carriage towards his sinning members. Hee'l not cut off his *little toes*, because they have been out of the way ; but rather make them straight, and keep them in the way.

Saints under sinne remember this point for your comfort : Christs carriage is sweet to his sinfull members.

**Q.** May not we mourne for falls into sinne. Is it not lawfull to be sorrowfull, since we have been, yea and are sinfull ?

**A.** Yes, you may mourn, but not to desperation ; you may be *sad*, but not *over-sad*. There may be a failing even in mourning for sin.

**Q.** Why, when doth the soule faile that way ?

**A.** Then when it hinders us from  
K 2
seeing

Dr. Sibbs,  
souls con-  
flict, p. 380

seeing and tasting Christ as sweet. So much sorrow for sinne (said an experienced Preacher) is sufficient as brings us to Christ. And I may say that which obstructs this is too much. Its one of Sathans stratagems, to make us pore so long upon sinne, as to make us neglect looking to Christ: Sinne is too bitter, when it makes you forget that Christ is sweet. That weeping is too much, which makes the eyes blinde, and dis-inables the soule from seeing Christs smiles.

Obj. Oh! but alas, I may well give way to sorrow, for my sin is of the greatest size.

Rep. VVhy what is thy sin, O soule!

A. Its forsaking of first love, wandering from my beloveds bosome.

Rep. But know though thou hast forsaken thy first love, Christ keeps his. He changeth not in his affection, as men doe. Having loved his own, he loveth them to the end, as 'tis, Job. 13. 1.

Obj. But alas! I shame to speake out my sin, for 'tis worse.

Rep. VVhy what is it bleeding heart? Its well thou art ashamed of it; but yet speake, what is it.

Ans.

*Ans.* VVhy, its adultery, spirituall adultery. I am guilty of going a whoring from Christ: Alas! sin hath conceived, and I am big with young, &c.

*Resp.* Notwithstanding know, O soule & that Jesus Christ leads gently those that are thus with young: His carriage hath been kinde to others in your case, and it shall be so unto you: Thou hast played the harlot with many Lovers, yet returne againe to me saith the Lord, Jer. 3. 1. You wandring Ewes, hearken to this sweet call of your Shepherds pipe, and goe returne unto him.

*Obj.* But alas, if I could return with weeping, and supplications, it were somewhat:

*Ans.* VVhy what were it, O soul? It were but sweet, not satisfactory. And Christ knowes how to be kinde, though you know not how to cry. Hee'l love you, and that love shall melt you. Besides, what mean those sighes of thine? those groanes of thine? those dolorous questionings of thine? Surely they are the breathings of his Spirit in thee, and surely Christ will be, nay is sweet unto thee.

Thus you see how usefull for comfort this point may be unto beleevers

overtaken with sinne. Therefore

3 Let it be for *incouragement* unto you (O beleevers, who are weake by sinning) let it *incourage* you to *goe* unto Christ, in consideration of the sweetnesse of his carriage to such as you. Jesus Christ calls you, and saith, *Returne unto the Lord your God, for you are false by your iniquities*, Hof. 14. 1. *Goe and say, Behold we come unto thee, for thou art the Lord our God*, Jer. 3. 22. VVhat though you have sinned, yet hee's a Saviour: As all your sins before conversion, did not keep Christ from comming to you; so neither let your sins since, keepe you from going to him. He is still the same in sweetnesse, be you the same in faith. Why tarry you, O wanderers! why enter you not the folds of Jesus? call out some one that was once in your case, and enquire whether Christ did deale kindly with him. Doubt not, *Oh ye of little faith!* but he will be so to you. He useth to be sweet to all the weak of his flock, and in particular to such as you who are weakned by sins. Consider this your Saviours sweetnesse, and be encouraged to goe to him, O ye sinning soules,

Lastly,

Lastly, Let this doctrine perswade Japhet to dwell in the tents of Shem: my meaning is, that those who as yet are altogether strangers unto Christ, should come in unto him; you who as yet never knew what it was to be *infoldd in the bosome of Jesus*, who as yet were never *Lambes* nor *Ewes* in Christs fold. Consider the sweetnesse of this Shepherd, and come in to him. Satan deales seemingly sweet, that hee may draw you into sinne, but in the end he will be really bitter to you. Christ indeed is seemingly bitter, to keepe you from sin, hedging up your way with thorns. But hee'le be really sweet, if you come into his flock, even notwithstanding your sins. Thou lookest into Christs fold, and thou seest it hedged, and fenced all about to keepe you in from sin, and this keeps thee from entring: But oh! let it not. Christ indeed is unwilling that any of his should wander, and if they be unwilling too, its well. And if they wander hee'l fetch them in, it may be with his *Shepherds dog* (some affliction) but yet hee'l not be (as we say) *dogged* himselfe: No, he is, and will be sweet. It may be

now Sathan smiles, and is pleasant to you while you sin, but know, hee'l be bitter in the end : He that sings *Cyren-like* now ; will devour *Lion-like* at last. Hee'l torment you and vex you, and be burning and bitternesse to you. Oh come in therefore to Jesus Christ, let him be now the Shepherd of thy soule : And know then, hee'l be sweet in endeavouring to keep thee from sin, before thou commit it ; and hee'l be sweet in delivering thee from sin after thou hast committed it. Oh that this thought that Jesus Christ is sweet in his carriage unto all his members, unto all of his flock, especially the sinning ones ; might perswade the hearts of some sinners to come in unto his fold.

S E C T.



# SECT. IV.

*Christs sweet carriage, sweet unto Belcevers weake by sufferings.*

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Esa. 40. 11.

*Hee shall gently lead those that are with young.*

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## CHAP. I.



He sharpnesse of the aire in the Field makes us keepe within ; and the harsh usage which children finde abroad, causeth them to minde home. The sordid dealings of men with Saints, occasions them to thinke of the sweet dealings of Christ ; and then we are most desirous to see Christ smiling, when we behold men as frowning.

Its a hard time abroad : And some that call themselves brethren, are yet bitter in their behaviour. Open enemies strike, and seeming friends chide :

Its



Its but meet therefore to looke up to Christ, to see how he stands affected to us, and will deale with us in such a time.

Holy Soules ! who indeavor to keep your selves from sinne : you meet with suffering; and that upon this ground, because you fear to sin, *You are not of the world*, and you are therefore hated by the world. Christ hath freed you from the evil of the worlds pollution, and therefore it followes you with the evil of its persecution. You find heavy hands, and you feare hard hearts in the world. I know where your thoughts be. You think how doth Christs heart stand towards us now.

For this, know: Christs heart towards you is very sweet. His thoughts to you-ward are very precious. His dealings with you will be very kind. In the midst of your saddest sufferings, expect sweetest carriage from your Saviour. Its his nature to shew pittie, especially when he sees any in misery.

I am now to speak unto the third sort of such beleevvers, as I call accidentally weak, viz. to those who are weak through sufferings : And I am to shew how Christ

Christs carriage towards them also is sweet as it is to others.

The Prophet tells us. *He shall gently lead those that are with young.* The words may (as I have opened) be applied unto suffering Saints. Its a metaphor in which the Scripture doth much delight it self to set out sufferings by. The voyce of the Daughter of Zion bewailing her selfe (under tribulations) is as of a woman in travaile bringing forth, Jer. 4. 31. And Christ speaking of the sorrows, and persecutions, which his Disciples should meet withall; speakes of them in this phrase, they should be *as a woman in travaile*, Joh. 16. 21. I am loath to make a Scripture bleed (as *Austins* phrase was) by straining it too hard: And I hope if I apply this Scripture unto suffering soules 'twill be milk; not bloud. I am apt to thinke it a safe way where Scriptures admit of many (but not contrary) significations to take all, least I miss the meaning. Bleeding heart for Christs sake! here is milke to comfort you, in this Scripture, it represents Christs carriage very sweet to such as you, *He will gently lead you.* Your way is rocky; full of briars and thornes; persecution is a prickly

*Sips of Sweetnesse ; or*  
 prickly path : Your feet bleed, yea, and  
 it may be your hearts too. Well, be of  
 good comfort, Christ will lead you gently.  
 The truth which I would a little insist  
 upon from *this interpretation* is this, viz.  
*Jesus Christ carrieth himselfe exceeding*  
*sweetly to his suffering members.*

# CHAP. II.

*Some things premised, and the point gene-*  
*rally proved.*

**I** Will in some steps ascend to the  
 truth in hand. Two things I shall pre-  
 mise as preparatory to the prooffe, by  
 way of prevention of objections.

**I** This first I premise, viz. Christ  
 permits his choicest members many times to  
 meet with sharpe sufferings for his sake, and  
 the Gossels. Sometimes he gives the  
 dearly beloved of his soule into the hands of  
 her enemies, Jer. 12. 7. 'Twas a speech  
 spake by Christ himself unto his disci-  
 ples, That in the world they should have  
 tribulations, Joh. 16. 33. The Pastor  
 prophesied to all his flocke, when he  
 said, *Ye shall be bated of all Nations for my*  
*names sake, Mat. 24. 9.* John was the  
*bosome-beloved* of Jesus, yet he must to

*Pasmos.*

Patmos, and there be a companion ( with suffering Saints ) in tribulation, Apocal. 1. 9. Your Shepherd ( O ye heavenly flock ! ) may permit you to walk in the valley of the shadow of death. Christs Lambs are sometimes worried by the dogs. I shall not need to expatiate. Surely Saints, its no mystery unto you. Sufferings every where meet with you. This Paul knew, that the Holy Ghost witnessed every where, that bonds and afflictions did waite for him. Act. 20. 23. What a bloody bed-role is that ? 2 Cor. 11. 23, 24. And Stripes, Prisons, Rods, Deeps, Perills of all sorts, and from all sorts, these and the like Paul met almost every where ; This is the first word I premise.

2 The second is this ; That this is consistent with Christs sweetnesse. Beleevers you may be precious in Christs eies though in persecutions. Jesus is a beloved, though you are in blood : Though he permit you to suffer, yet he is sweet. Himself was the deare-one of the Father, yet he suffered, and his Father was still deare. Christs sufferings were consistent with his Fathers sweetnesse ; and yours are with his. To you it is given, not only

only to beleeve on him, but also to suffer for his sake, as it is Phil. 1: 29. Affliction is a gitt of love even as faith is. Its grace as wel to bleed for, as to beleeve in Christ. It may be fair over head, when & while foule under foot. In a bad way a man may have good weather. A faire skie, and a filthy way may consist. The Shepherd may pipe, though the dogge barke. Build upon it ye suffering Saints! Christ may be sweet, though you suffer. Though your cup be bloody, he dranke first, and surely for the servant to drink of no worse then his Master, its not hard. Admit men are unkinde, yet Christ abideth kind, yea although he suffer men to deale harshly with you, he is mercifull still. Their malice doth not make voyd his mercy. Its a fallacious way of arguing, because you suffer, therefore Christ is not sweet. No, your sufferings, and Christs sweetnesse may stand together.

If you aske how can this be? I answer, well enough. And this I shall prove.

The phrase in the Text includes two things, tending to confirme this truth.

viz. } 1 Presence,  
2 Supportation.

1 Presence. Christ is with his Members in all their miseries ( he could not else lead them. ) Saints in their saddest sufferings, in their sorest persecutions, have Christs presence, When thou passest through the waters I will be with thee, and Isa. 43. 2. When the three children were in the furnace, Christ was there to make the fourth. I see foure men loose, walking in the midst of the fire, and the form of the fourth is like the Sonne of God, Dan. 3. 25. Christ you see was so sweet as to be in the fire with those Saints. And it seems he led them there, for tis said they walked, John was in the Isle called Patmos for the word of God, and for the testimony of Jesus, Apoc. 1. 9. And Christ was there too, v. 13. David knew well this sweetnesse of Christ his Shepherd : and therefore he assures and comforts himself with this: That though he were in the vale of the shadow of death, yet Christ would be with him, Psal. 23. But

2 Christ is not only present, but supportingly present with his in their sufferings. Christ leads his gently, while they suffer grievously. This David also knew and

and therefore he saith, *thou art with me: thy rod and thy staffe they comfort me.* Saints are weake in sufferings; so weak that they cannot swim (at least) long. But Christ will keepe them from sinking. Feeble feete can hardly goe upon rockie ground, if some body doe not support, they will fall. That the feet of the Saints may not slide, and they fall under, or in sufferings, Christ will be present (for he *keepeth the feet of the Saints*) and lead them. Paul tells Timothy, though men were so weake as to desert him, when he was to answer before Nero, yet Christ was so kind as to be present with him, and to support him. He speaks of it with a *notwithstanding*, as if he should say, though all shamefully (brun) back, and forsook me, yet *notwithstanding* Christ the Lord (sweetly) stood by me, and supported me, 2 Tim. 4. 17. Speake Saints in your sufferings to have Christs company, and support, is it not sweet? When you passe through fire and water (as the Psalmist speaks, Psal. 66. 12.) to have Christ to go along with you, & to lead you gently, is it not glorious? why, this others have had; and you shall have, to let you see this as true, that Christ car-



his himselfe sweetly to suffering Saints.

CHAP. III.

One great instance to prove  
the point.

I Desire to let you see the truth of the point fully : Therefore I shall lay before you one great instance in which you may see it plainly.

I will instance in Christs carriage towards his Disciples (who were to suffer upon his departure.) And you shall see how sweet it was.

There are five particulars in which Christ did sweetly declare himselfe towards his Disciples, with reference unto those sufferings, that he knew they would meet withall, for his sake, in the World, as soon as he departed.

1. Hee gave them not only reall, but royall testimonies of his love. In that he washed their feet, and serves them : In that he instituted his Supper, and feasts them. And in that forgetting his own sufferings, he comforted them. When Jesus knew that his houre was come (saith the Scripture) Christ knew that this was the houre and power of darknesse (as he else-

L

where

where calls it.) He knew that he was now to suffer : and that upon this, his Disciples would be scattered, yet even now ; *Having loved his owne, he loved them to the end.* He doth not withdraw from them to spend this hour in preparing himself : but he spends it in loving them. Have you ever heard of one who being ready to suffer death himself, and who had but one night, ere he should be taken, and yet did spend that one night, and all that night in *washing, feasting, comforting* some others. Why believers : Jesus Christ was such an one, when the houre was come and he knew it; that he must be taken and dragged to suffering : he forgets as it were himself. And spends all the time in *feasting and chearing* his Disciples, as if he were rather sensible of theirs then of his owne sufferings. All this is clear out of *Job. 13* and *14.* But

2 He fore-warnes them of all, even the worst of those evils that they should suffer. There was not a pricke, a Stone in the way in which they should goe, but he acquaints them with it. He tells them how that the world would bate them, persecute them, excommunicate them,

yea,

yes, kill them. How sweet is he ? to tell them the saddest things before-hand, that when they meet with them they might not be offended, that is ( as the word *John 1. 16.* will bear ) so scandalized as to fall. Christ tels them al the rubs in the way, that when they meet with them, they might not fall over them.

3. Christ ( having fore-warned them of the sufferings they should meete withall ) he gives them comfort to sweeten those sufferings.

As 1. He assures them that ( though he left them ) they should not be as Orphens, without a Tutor, or Guardian. That therefore, he would send them the Holy Ghost, who should both comfort and take care of them, *Job. 14. 16. 18*. To this he adds, that they were near to him, even as neere as the branches to the Vine; and that therefore they should suffer no worse then himself did, *Joh. 15. 1. 20.* Lest they should be borne downe with the thoughts of the length of their suffering, he tels them that it should be but short, and though the sense might be sharpe, yet the issue should be sweet. To this end he tels them that their sorrow should be turned into joy : And that they

should be but *as a woman in travaile,* whose sorrow is measured by an *houre* (as is hinted in that expression, *when her houre is come*) but whose joy should be such, as that it should swallow up that sorrow, and make her forget it, *Joh. 16. 16* To this he joynes, that as their sorrow should have an end, so their joy should have none, for it should be such as none could take from them, *vers. 22*. Thus he cheares their hearts against that fear of sorrow which had filled them.

4. After all this, He bends his knees to his father, and prays for them, *Joh. 17*. And how far-passing sweet was he in his prayer! Observe, he intreats the Father to keep them from the sting of sufferings, *i. e.* the evil of the world, *vers. 15*. And that the Father would grant them that, which is the mystery of glory, *i. e.* union to himselfe, that they may be one as thou Father art in me, and I in thee; I in them, and thou in me, *vers. 21. 23*. And (as if all this were not enough) he wills it: That they might have as glorious a Mansion as himselfe, and that they might have the same glory that he had with the father before the World was, *vers. 24*. Thus he poures out his heart in prayer for them.

And which is considerable, this hee did in their audience ( as the context shewes ) O how were the Disciples hearts ravished thinke you all the while !

5 Lastly , that he might yet shew them more sweetnesse : *He actually submitteth himselfe to sufferings, and he offereth himselfe to free them. If ye seeke me let these goe their way, Joh. 16. 8.* So he suffers, that they might not; he takes the blows on himselfe, to keepe them off from them. And this still he doth spiritually ; for all our sufferings are rather the remainder of Christs afflictions, as 'tis, Col. 1. 29. then our owne.

So that now put all this together, and parabolically ( yet plainly ) it speaks thus ; There was a great Captaine to fight a bloody battell ( in which by being conquered, he would get the day ) he knew that himselfe should be taken in the first onfet, and that afterwards he should be slaine ; yet for all this, some few houres before the enemy fell on, he feasts his Souldiers, and serves them himselfe in that feast. Tells them of all the worst the enemy would, or could doe ; spends

his Oratory in making a long and sweet speech to encourage and comfort them: Tels them plainly that he should be taken and slaine; yet assures them of another Comforter, and Cheiftaine. In the midd of them lifts up his eyes to Heaven: And (as if he minded them more then himselfe) prayes more for them, then for himselfe, Having done this, he prepares to meet the enemy. And as soone as they appeare, he approaches; and by giving himselfe up as their prisoner, makes way for his Souldiers escape. Tell me, was not this a sweet Captain? was not this sweet carriage? Why beleevers, the Parable is concerning the *Captaine of your salvation*, Jesus Christ. The pre-mentioned particulars open and make good the Parable in all its parts, and doth not this Parable prove the point? *viz. That Christ is very sweet to his sorrowfull, suffering members.*

CHAP. IV.

Eight particulars instancing and declaring  
the truth of the Point.

**A**S a further demonstration of the  
truth of the Doctrine. I will adde  
some particulars in which the sweet-  
nesse of Christs carriage towards his  
suffering members doth especially ap-  
pear. And

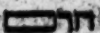
I It appears in this, That he secures  
their cheifest jewell in their sorest suffering.  
Saints have a pearle of great price, which  
if they have secure, they feare no losse.  
This pearle is their soule; and this  
Christ secures in all their sufferings.  
Upon this ground it is that hee bids  
them not to feare. Be not afraid of them  
that kill the body, and after that have no  
more that they can doe; Luke 12.4. This he  
spake in the beginhing of his Sermon,  
and that was intended to his Disciples,  
as appears ver. 1. *Tunde caplam Anaxarchi,*  
said the Martyr. Belcevers all the  
threshing of your enemies, can but  
beat away your buskes. The worst that  
sufferings can, or shall doe, is but on  
the worst part, your vile body: Christ




still secures your best part, your soule. I know your cry in suffering: Is it not that, *Deliver my soule from the sword, my [Darling] from the power of the dog, Psalm. 22. 20.* Why beleevers, Christ will do this. He alway keeps that in his owne hand, and none can, or shall pull it thence, *Ye shall be hated of all men for my names sake; But there shall not a haire of your head perish, Luke 21. 17, 18.* Some expound this thus, you shall suffer much, but not in the maine; not a haire of your head (which may be an Hebraisme for that which is the cheif) shall perish. Sure I am of this: That which is a Saints cheife, is secured in the midst of sufferings. Beleevers, your enemies shall but bruise your beel, your worser part. Christ will secure your head, *i.e.* your precious, prime, cheife part, Your wood, and bay, and stubble, your poore, base, drossie part may suffer losse, but your precious things shall not. Your Soule, your God, your joy in God, these things Christ will have and hath a care of; and what ever your sufferings are, these be safe. Indeed if in afflictions and persecutions, your soule, your salvation, were in danger,

'twere

'twere sad, but 'tis not, because Christ is sweet. Your sufferings shal be so far from indangering those things, that they shal rather turne to your salvation, as tis Phil. 1. 19. But.

2. Christ carryes himselfe passing sweet unto his suffering members; in that he gives them cordials suitable to all their sufferings. Its worth the noting, that as those cordials which Christ gave to his Disciples were sweet, so theytwere suitable to what they should suffer. Joh. 16. 2. The nature of their sharpest sufferings is held out by excommunication, and killing, They shall put you out of their Synagogues and kill you. The terme ἀποκοινωνία fieri ( which is here used) answers unto that degree of excommunication which the Hebrewes call  which was a solemne

kinde of excommunication (above that which they called ) published in the sight of the whole congregation; in which they did totally cast out of the congregation, reading and denouncing the dreadfull and horrible curse of the Law. This was one thing that they should suffer. Now as suitable

unto this, Christ had told them, That he went to prepare mansions for them in his Fathers house, Joh. 14. 2. In which he comforts them thus ; Though you shall be cast out of the Jewes Synagogues, yet you shall not be cast out of my Fathers house ; I have prepared mansions for you there, be not therefore troubled at that. And for that suffering unto death ( which was hinted in this, that men should thinke they served God in killing them, esteeming belike your slaughter his service ) Christ gives them a cordiall suitable to this, Joh. 14. 19. where hee assures them, that their lives should bee as sure as his. For because he lived, they should live also. And however they might be killed, yet he would raise them up againe, as it is John 6.44. Thus Christ gives cordials suitable to all their sufferings. Beare up your hearts, ye bleeding believers ! there are suitable cordials for you in your Saviours bosome, and he will give them forth. If men frowne, he hath smiles : Doe men disgrace, hee hath honour ? Doe you loose perishing riches, he hath unsearchable ? Doe men deale with you as foes ? He hath cal-

led you friends; what ever you suffer losse in, he will make it up. If you lose life, you shall finde it. Doe your sufferings abound, his consolation shall abound also: If you suffer for him, you shall reigne with him. What can he? what would you more? Say, is not this sweet carriage, thus to provide, and give forth suitable sweetnesse to all your sufferings?

3 In all the sufferings of Christs members, Christ carries himselfe sweetly to them in that he sympathiseth with them in all. In all their affliction, he was afflicted, Isa. 53. 9. Believers, suffer where, or when you will, Christ suffers there and then with you. Had persecutors eyes, they would see this; but though they are blinde, yet doe you beleeve. Paul thinkes he onely persecutes men, and women at Damascus: But in them he persecutes Jesus. And though he knew it not at first, yet he did afterwards. Saul, Saul, why persecutest thou me? Act. 9. 4. If we perish, Christ perisheth with us (said Luther.) Suffering Saints, Christ is so sweet to you, as that he suffers with you. Are you in dungeons? Christ is there too. Is

John

John in Patmos, banished for the testimony of Jesus: Christ is there too. Doe you bleed? Christ bleeds with you: Are you reproached? Christ is reproached in you. When enemies smite you, they smite Jesus, and he feels it. While you mourne, he weeps. While you sigh, he is sad. He sits on your dung-hills by you. And if you weare sackcloth, hee'l not weare silkes. Every drop of blood that you bleed, goes to his heart. All those afflictions that Paul reckons up in 2 Cor. 11. 25, 26, &c. he puts them upon Christs score, Coloss. 1. 24. The Baptisme of affliction wherewith you are baptised, is Christs. Count not, call not that yours, which is his. Surely he rather suffers in you, then you for him: or if you will say you suffer for him, yet know he sympathiseth with you in that suffering. Surely this sympathy is sweet. Have you ever a friend, that while you fast, refuseth to eat; that while you are in the field, neglects his bed; that while you watch, will not sleep; that weeps with you, sighes for you: Tell me, what is this friends name? what call you this carriage? Christ is this friend, this is this carriage;

riage; sweet is his name, and sweetness is with him. Is it not apparent in this carriage?

4 The carriage of Christ is sweet unto his suffering members, in that he orders all their sufferings, for quality, quantity, and duration. Persecuted Saints! Christ is the supervisor of all your sufferings; whether thy sufferings are, or shall be cruell mockings, bonds, stoning, sawing asunder, &c. what kinde soever, Christ is to order it, not thy foes. And he will see what suffering will best suit thee, and thy strength. Some (saith the Martyrologie, Heb. 11.) were stoned, others sawne asunder, some slaine with the sword, others wandred, &c. Christ orders all your sufferings. He tels Peter by what death he should glorifie him, Joh. 20. 19.

And so for quantity Christ orders all; Thou tellest my wandrings, &c. Psal. 56. 8. He meanes his wandrings while persecuted (such as the Apostle meanes, Heb. 11. 37.) not a step more, then Christ would, did David wander. Believers, you shall not weep a teare, nor bleed a drop, nor beare a stripe more then Christ will number out. As hee'l appoint your sufferings for the quality, so for quantity

ספרת

i. e. Thou  
as with a  
pen.

quantity too. No other, nor no more affliction then he will, no, nor no longer neither: for he orders the duration also. *Ye shall have tribulation ten dayes,* Apoc. 2. 10. The *Gemiles* shall tread the holy City under foot forty and two monthes, Apoc. 11. 2. The *Witnesses* shall lye in the street three dayes and a halfe, *ibid.* verſe 9. So many dayes, ſo many monthes, Chriſt orders all. Oh how ſweet is this! ſhould Chriſt leave the ordering of our ſufferings to our enemies, how ſad were it might they doe *what, how much,* and *how long* they would, 'twere grievous. But they ſhall doe *no other, no more, no longer* then Chriſt will. Beloevers Chriſt will order *all your ſufferings.* Because he is ſweet, hee'l not leave it to your ſelves for you are *ſimple,* you know not *what,* or *how much,* or *how long* you are fit to beare. But Chriſt doth, and he'l chuſe and order for you. You would be exceeding diſorderly, were your ſelves to order your ſufferings: and your enemies would be more extream: you would think no affliction too *little,* no meaſure too *ſcanty,* no time too *ſhort*: And your enemies would account no affliction too *great,* no meaſure too *much,* no time



too long. But Christ will order them, and you too, and this because he is sweet. Hee'l carry the busines so as that your affliction both for *quality*, *quantity*, and *duration*, shall neither be contrary to your State, above your strength, nor beyond your patience. And bee yee now Judges your selves, is not this carriage sweet?

5 Jesus Christ lets out much sweetness unto his suffering members, in giving them most glorious visions, in their most grievous sufferings. Christians; what see you in your sufferings? are there not beamings-forth of glory on you? What a vision had John in his banishment? I saw (saith he) seven golden candlesticks: and in the midst of the seven golden candlesticks (one like unto the Sonne of man) cloathed with a garment down to the foot, and girt about the paps with a golden girdle: his head and his haire were white like wooll, as white as snow, and his eyes were as a flame of fire, &c. I but where did John see this, and when? Why, in Patmos, when he was there a companion (with sufferers) in tribulation, Apoc. 2. 9, 12, 13. Its reported of one Theodorus that while he was on the rack, suffering, he

he was noted to continue *smiling*, and being asked how, or why, he smiled so, he answered, He saw a young man all in white wiping from him his sweat, &c. *Moses* endured, as seeing him who is invisible, Heb. 11. 27. The invisible God appears very visible to Saints in sufferings, and this helps them to endure. When was it that *Stephen* saw the glory of God, and *Jesus* standing at the right hand of God? was it not when his Enemies gnashed their teeth on him? Act. 7. 54, 55. There be Divine comforts which are felt under the Crosse, and not at other times (said Dr. Sibbs) The spirit of glory is to rest on us while reproached, as 'tis, 1 Pet. 4. 14. How have the Martyrs spoke of such spirituall visions, and incomes, which they have had in prison, the like unto which they never found, nor felt at other times. The childe hath never so many fine things when well, as when ill: We give our Rings, Jewels, chains, neat works, &c. to our children if they be in paine, which we lock up in Closets, and Cabbincts at other times. Christ gives Cabbinet-comforts, locks up, and unusuall discoveries to his members in Prison, and Dungeons. And this Christ doth, that he may declare his sweetnesse to his in sufferings.

6 Christ discovers singular sweet-  
 nesse to his suffering Members in that  
 he makes them ( even while they suffer ) glo-  
 rious in their enemies eyes. Basil tells us ( in  
 his oration of the 40 Martyrs ) that one  
 of those that did watch them saw a <sup>διὰ τῆς</sup>  
 strange fight ( <sup>ἐν τῇ</sup> <sup>ἐν τῇ</sup> <sup>ἐν τῇ</sup> ) &c. viz. cer-  
 tain powers as it were descending from  
 heaven, and bringing Kingly gifts unto  
 them: his meaning is, that the man <sup>αὐτοῦ</sup>  
 saw the Angells descending upon them with <sup>ἐν τῇ</sup>  
 Crownes to Crown them. Christ is able  
 to open Balaams eyes, and let him see  
 the ( otherwise invisible ) glory of Israel.  
 The Scripture tells, that Stephen was  
 made very glorious, even while he stood  
 in the councill of his foes; and this al-  
 so in their eyes; for tis said, all that sat  
 in the Councel, looking stedfastly upon him,  
 saw his face as it had beene the face of an  
 Angell, Acts 6.15. Christ often lets out  
 a convincing glory in his members, even  
 while they suffer: Tell me suffering  
 souls, is not Christ sweet to you in ren-  
 dering you glorious in your enemies  
 eie? But

7 Christ is sweet in avenging his  
 Martyrs on their enemies, for all their suf-  
 ferings. 'Twas Gideons kindnesse to his

*Brethren: when he avenged them upon Zeba, and Zalmunna: Ies said, he slew them and took away their ornaments: and this out of respect to his brethren whom Zeba, and Zalmunna had slaine: for he protested; As the Lord liveth if ye had saved them alive, I would not slay you, Judg. 8. 19, Its a signe of a favour, and Christ is sweet, when he suffers not our enemies to triumph over us: as 'tis Psalm. 41. 11. But its more sweetnesse for Christ in avenging us to triumph over them. It is the Fathers sweetnesse unto Christ (and therefore promised) that he would cloath all his enemies with shame, Psalm. 132. ult. And its Christs sweetnesse that he will doe that for his suffering Saints which his Father did for him. Therefore rejoyce, for God hath avenged you, Apoc. 18. 20. That Scripture Isay 63. presents Christ not suffering (as hath been mistaken and mis-applied) but triumphing, in avenging his redeemed ones. And observe 'tis woved up thus: I will mention the loving kindnesse of the Lord; v. 7. Its loving kindnesse to you (.ye Sufferers) that makes him execute vengeance on your enemies.*

*Lastly, The sure remembrance, and the great*

great reward for all the sufferings of Christs suffering Members, is a declaration of his sweetnesse to them, Christ will not forget neither your Labour, nor sufferings of love. To you that have continued with me in my temptations, i. e. afflictions and persecutions (for so temptations are interpreted, if you compare, Luke 8. 13. with Mat. 13. 21.) I appoint unto you a kingdome, as my Father hath appointed unto me, Luke 22. 29, 30. your light affliction worketh for you, a far more exceeding eternal weight of glory, 2 Cor. 4. 19. A sweet Lord gives a weighty reward, for a light suffering. Paul was good at reckoning, and yet he saith, I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18. Romanes may forget Marius both in service and sufferings, in words and wounds. But Christ alwayes remembers his servants sufferings, and rewards them, not for any worth that is in them but for the sweetnesse which is in him. And believers, when you shall be taken up into glory, and see those weighty Crownes, which shall then be given to sufferers for Christs sake, you will say, and sing : *Oh how sweet is Jesus*

*Sips of Sweetnesse; or,  
to those that out of love to him, under-went sufferings for him.*

CHAP. V.

*Some reasons of the point.*

**I** Hope by this that hath been hinted, its cleare enough that it is so, viz. *That Christ is very sweet to his suffering Saints.* I will now shew some grounds why 'tis so. The reasons are

Either { <sup>1</sup> *More Generall, or,*  
          { <sup>2</sup> *More Particular.*

Generall, if we consider, either the Law of equity, the nature of relation, or the power of love, we shall see that which is the ground of this point.

*I. Its but equal that Christ should carry himselfe thus to them, who suffer for him. Christians would be as free from sufferings, as others, were it not for their Saviour. Did not they love him, none would hate them. They are hated for his sake, Luke 21. 17. Men reproach them, because they honour him. When as you are reviled, persecuted, and have all manner of evil spoken against you falsely; Christ knowes its for his sake, as tis Mat. 5. 15. Now*

*Equity*

*Equity* requires, that *Christ* should deale sweetly with them, who suffer thus sharply for him. Could, or would *Saints* desert their service of *Christ*; if they would but joyn with others to crucifie him; they should not need to feare any sufferings themselves, were it not that they observe his *Lawes*, make conscience of his *Ordinances*, stand to his truth, maintaine his *Gospel*, and alas, were it not for those things; they might be as secure as others. They are good people, but they are *Puritans*, they are to be misliked for nothing, but that they are precise. They might be free from the curse, would they renounce *Christ*. Hence it is that *Jesus Christ* carries himselfe thus tender to them, because they are true to him: He cannot but sweeten their sufferings, by his carriage to them, since they suffer for conscience to him. How did the persecutors of old, indeavour to perswade *Christians*, to deny *Christ*! what *Serpentine subtilty* with *Sugared-poison-rhetoricke* was used to make them deny him! what high honours, vast wealth, alluring pleasures were laid before them? And how did their adversaries say, *All these will we give*



you, if you will not worship *Jesus*. But alas! how little did this prevaile; how gallantly and graciously did they deny these, and own *Christ*! how Christianly-couragious, did they scorne all proffers, and hold fast their profession. How roundly, did the forty Martyrs reply unto the flattering of the Governour, *ἡμεῖς οὐκ ἐκδοῦμεν τὴν τιμὴν ἑαυτοῖς ἵνα μὴ δοῦμεν τὴν τιμὴν τῷ Θεῷ* &c. i.e. *What, or why (said they) dost thou goe about (O thou fighter against God) to entice us to forsake the living God, &c.* But why doe I dilate you? your selves know, would you but crucifie your Lord, your enemies would crown you: would you dishonour *Jesus* by sinning, men would honour you. But you cannot, will not, dare not deny *Christ* in any thing; and therefore it is that you suffer in every thing. Surely beloved: *Christ* is not unrighteous, to forget your work, and labour of love: Sith you cannot be unfaithful, he will not be unkinde; and sith you suffer for him, he will (indeed cannot, but) be sweet to you.

2 VWhere there is relation between parties, there wil be kindnes shewed in sufferings. *Christ* and the Saints are related neerly, as neer as friends, for so he called them,

*Job.*

John 15. 15. yea as near as brethren. For hee is not ashamed to call them Brethren, Heb. 2. 11. Bleeding beleevers, Christ is your brother. And a brother is borne for adversity, Prov. 17. 17. Should not Christ be sweet and kinde to you in your adversity, he should forget (but sure he will not) why he was borne. If you say there is a third friend that sticketh closer then a brother, Prov. 18. 24. I tell you Christ is your friend: and hee'l prove himselfe so in your sufferings. Jobs friends were friendly in their visit, and compassion, though faulty in their charge. Christ will as friendly visite you, and sympathize with you, as they did: and bee more sweet in his carriage then they were. Hee'le not blame, but blesse you. Hee'l not adde affliction to affliction by his censures, as they did: but hee'l be sweet in his carriage; for he knowes, that to him that is afflicted, pitty is to be shewed by his friend, as 'tis Job 6. 14. Suffering Saints, remember you are related to Christ, and that relation may be a reason, why you may conclude that hee'l carry himselfe sweetly to you in all your sufferings. But

3 Love constraines: Christ loves his own, and his love to them will constrain him to bee tender over them in their sufferings. The mothers love will open her bosome to give the childe her breast at any time, especially when it cryes. Ye Martyrs in life ( for there is a slaying all the day long, Rom.8.36. ) remember your Masters love. 'Tis very strong, therefore hee'll be very sweet. Christ is bound with cords, in all your bonds. The cords of love are on him, they'll pull him to you, while you are pulled by persecutors; if you are in prison, his love will make a key to open the doore to visit you. If you be in banishment, his love will nvent wings to flye after you, what ever be your sufferings, his love will sweeten them. Jonathan was passing sweet to David, especially while David was in his sufferings: And David expressed patheticke love to Jonathan alwayes, but hee was most passionate, when he heard of his slaughter. The reason was, their love was wonderfull passing the love of women. Christ (O ye suffering soules!) loves you with a love passing the love of Jonathan and David; and the power of this love will appeare ( and

(and indeed most) when you are in sufferings, and appointed unto slaughters. You see the reasons in the generall; I will adde but some more particular ones briefly, to let you see Christ is, and will be sweet in his carriage unto suffering believers.

Consider him in his offices, of King, Priest, and Propbet, and you will see it in all grounds of the point.

I As King, Christ is your King, and he will be kinde. Hee'l neither tyrannize himselfe nor suffer others, If he doe, hee'le be sweet and tender, while they bee sowre and tyrannize. The Psalmist expostulates chearfully with reference to the Churches affliction; thus, *VVhy hast thou cast us off for ever? How long shall the adversary reproach? why wilt-drawest thou thy hand, even thy right hand? pluck it out of thy bosome.* For God is my [King] of old, Psalm. 74. 11, 12. Observe, the Church was bold to expect Christ to be kinde, because he was King. Heathen Princes have been very kinde to their Subjects, especially such as suffered in their Wars. Surely you may be confident Christ your King will be kinde to you (O yee Martyrs.) For  
you

you suffer in his Wars. Write it in golden letters, King *Jesum* is sweet to all his Subjects, especially his suffering ones. Indeed Christ were not your King, if he were not kinde.

2 Christ as Prophet cannot but bee sweet to Saints in sufferings. It was his command to the Prophets, which he set asunder him, that they should Prophesie sweetly to his people in their sufferings, Strengthen ye the weak bands, and confirme the feeble knees. Say to them that are of a fearfull heart, be strong, &c. *Isay 35.* The Spirit of the Lord, (which anointed Christ as a Prophet) was upon him to this end, as well as others : To appoint unto them that mourne in Zion, to give unto them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heavinesse, &c. *Isay 61. 3.* *Musculus*, and *Oculanpadius* understand this of those that mourne for Zion : The Originall will beare it, and the Context seems to favour it ; without doubt Christ the Prophet ( as well as the King ) of Zion, was anointed to preach glad tydings to the Martyrs, as well as to the meeke. Your Saviour ( O ye sufferers ! ) will and must bee sweet

יְהוָה  
יִצְחָק

i.e. That  
bewaile  
Zion.

sweet unto you under your persecutions, as he is your Prophet. But

3. As a Priest, Christ cannot but sympathize with, and be sweet unto his people in their sufferings. The Priest (in the Parable, Luke 10.) forgot his Office of Priest-hood, when he passed by on the other side, vers. 31. and neither looked upon, nor shewed kindnesse to the wounded man; but though he did, Christ will not forget himselfe; but hee'l be sacerdotall, and sweet to you (O ye wounded soules for his sake) Some thinke, and that groundedly, that the watchmen (mentioned, Cant. 5. 7.) were the Priests and Presbyters of the Church. If so, you will say, surely they were strangely metamorphized; for its said, they did beat and wound the Spouse, v. 7. Its a sad truth, that some that pretend to be in a peculiar manner Priests, doe sometimes forget themselves, and turne persecutors. But yet comfort yourselves with this (believers) though they persecute, Christ will be kinde: he is, and will be very sweet unto you in your sufferings: And this as your Priest.

You see now the grounds of the point

point both generally and particularly. There is one speciall ground in the Text; I will only adde that, and come to some improvement of the point. The speciall ground is this, Christ is a *Shepherd*. How tender, how carefull is the *Shepherd* to, and of all his flocke, but especially of such as the dogge hath bit; or the wolfe torne? What washing of the wound, what binding up of the limb, &c. How hastily doth he runne to it, and how tenderly doth he drive it, and all because 'tis hurt. Christ is your *Shepherd* (suffering beleivers) and he heares how the dogs barke and snarle at you; he sees how they goe about the streets, and about the City, and make a noise like a dog (as 'tis, *Psal. 59. 6.*) Christ observes all the goings of the wolves, that walke about you, and he takes notice of the Lions among whom you lye; and doubtlesse hee'l see if they bite you, and if they doe, hee'l come, and *Shepherd-like*, hee'l be sweet unto you. Oh that you did but see your *Shepherd* in your sufferings! how would that sight support you? Marke how angry Christ is with those shepherds that did not strengthen the diseased, nor  
healed



healed that which was sicke, nor bound  
up that which was broken, nor brought  
again that which was driven away, &c.  
Ezek. 34. 4. And marke moreover, how  
he saith, that in regard of their neglect,  
He would seeke the lost, bring againe that  
which was driven away, and binde up that  
which was broken, and strengthen that which  
was sick, &c. *ibid.* vers. 16. O beleevers!  
your chiefe Shepherd is, and wil be sweet  
unto you. Hee'l in all cases apply him-  
selfe suitably kinde unto you. Hee'l  
poure in oyle and wine into all your wounds,  
(which the doggs and wolves of this  
world make in your names, States, per-  
sons, &c. Hee'l wash and supple them all.  
Hee'l kisse you with the kisses of his lips.  
Hee'l imbrace you in his armes. In all  
things, hee'l shew himself to be a sweet  
Shepherd to you in your sufferings.

## CHAP. VI.

Containing some uses of the point, and the conclusion of the whole.

**Y**OU have now seen the point proved, I desire it may be improved. Christ you heare is sweet in his disposition towards, and in his dealing with his suffering members. Will you make these uses of it.

**I** Let this keep you from being ever-afraid of sufferings for Christs sake. Be not like Janab, so to feare, as to flinch from the worke of Christ. You are bid not to feare the faces of men; and why should you? For admit they be cruell, Christ is kinde: If they afflict you, hee'l comfort you. Sufferings were never disadvantageous to Saints, but when dreaded: Desert not the wayes of Christ for feare of the crosse; Fly not from him out of feare of men. Sanctifie Christ in your hearts, and let him be your feare. What if sufferings come from men, sweetnesse shall come from him. Its a shame to see it, and a sorrow to speake of it: Many people for feare of persecution flye from the worke of Christ.

They

They leave the dwellings of Jacob, out of dread of Esau; and because they feare the crucifyings of Pilato, so it is as that they forsake their Saviour. I beseech you fence your heart against these feares, with this truth, Christ is, and will bee sweet to suffering Saints. But

2 Let this keepe you from sinking under suffering: Christ will be sweet unto you: why should you sink under that which Christ sweetens, though the thorny crowne prick thy head, the love of Christ shall refresh thy heart. Its for persecutors to shrink upon Christs frownes: The persecuted may rejoyce, for Christ looks on them with smiles. Let them sink in sorrow that do evil; Its for you to sing with joy, who suffer evil. Paul and Syllas may sing Psalms in prison while the High Priest and the Rulers feare the people. Mind this (ye that suffer in any kind) Jesus Christ useth to shew much sweetnesse to his people in their sufferings: Do not you therefore sink in your spirits.

3 This sweet Truth is a sharpe reproofe unto those that deale otherwise with believers under sufferings then Christ doth. How

How ready are men to censure Christians that are in troubles, and sufferings for Christ. O this is your *headinesse*, your *rasbnesse*, your *inconsiderate* zeal, your being *too forward*, &c. Had you beene sober, you should not suffer; you have brought misery upon your selves: As you *brew*, so *drinke*, none doe pittie you: eate the fruit of your owne folly, &c. Thus doe some deale sordidly with those, that Christ will himselfe, (and would have us too) deale sweetly with. O how are these to be *reproved*? What for men to be *wiser* then Christ; for them to call that *headinesse*, which the Spirit counts *holinesse*; for men to *condemne* those as *fooles*, who are so wise as to *suffer*, rather then to *sinne*. And to take up a *crosse*, rather then not to follow Christ. Is this to bee like unto *Iesus*? Is this to have the spirits of Christians? Nay is not this to be like to the *Jewes* who mocked at Christ upon the *crosse*, and gave him *vinegar* and *gall* to *drinke*. Surely you who *censure*, *sight*, *scoffe*, or the like, at the godly, in *Prisons*, or *Pillories*, or under any sufferings for Christ; you are sharply

to be blamed, severely to be reproved, for dealing thus sordidly with those, to whom Christ is so sweet: Its true they are not the worse for this, neither need they to care, but you are the worse, and you need care for being so unlike to Christ in your carriage.

4 *Sith Christ is, Oh let us be also sweet to suffering Saints.* Let the same disposition be in us, that is in Christ, and let us deale with Christians who are in affliction, as he doth, To this end.

1 *Let us owne them,* why should we bee ashamed of them, whom Christ ownes; and who owne Christ so much, as that they are not ashamed to suffer for him. It stands on record as the glory of a good, and great man, that when the Christians were brought to answer for themselves before the Heathen Emperor, he (that was *Vectius* Epagathus,) stood up, and demanded to be heard in the defence of the brethren. Oh that in suffering seasons you would owne suffering Saints! Doe not looke away from those that suffer for the testimony of Jesus. 'Twas sordidly done by those that forsooke Paul,

*Nil magis  
equum  
quam con-  
sulem de-  
fendi à cor-  
sule said  
Cicero.  
Sive Nil  
magis a-  
quamquam  
Christis-  
di à Chri-  
stiano.*

N

when

when he was brought before Nero, 2 Tim. 4. 16. why should we desert those by whom Christ stands; let the world know that you *allow* of Christs wayes, by *owning* those that suffer in them, and for them: Take notice of those that are in *rags* for *righteousnesse* sake, and let not those who suffer for Christ, have occasion to complaine that your carriage is not like his.

2 *Incorage* them, write letters of love to those that are in Banishment for the Lord. Hearten them by word and writing, that stand it out in a storme for truth. *Blesse* them as the *beloved* of the Lord, who are the *barred* of the world. Parents *incourage* your children, not only in *well-doing*, but in *evill-suffering*; say, you are glad that ever you begat any, to bleed for Christ. Friends, *encourage* your friends that *doe*, and *dye* for the Lord Jesus: tel them its their *bonour* to be counted worthy to *suffer* for *his* name. While men revile them, doe you *praise* them; and as others seek to make them desert truth, to avoyd sufferings; so do you strengthen them in the truth, notwithstanding suffering. Its *Christ-like* to write an *Epistle* to a *suffering*, and a

not fainting Epbesus: To write, that you take notice of their works, their patience, and sufferings for the Gospel, &c. This will be sweet to them. Discouragements unto Martyrs are sinfull; Paul counts and calls dehortation from sufferings a heart-breaking, Act. 21. 13. But encouragements in sufferings are divine, and to hearten those who bleed for Christ, is very Christian.

3. Sympathise with them. Next to suffering our selves, is sympathizing with others. To rejoyce over the children of Judah in the day of their destruction, is sordid and argues the profane spirit of Esau, Obad. 12. but to weep with them that weep, is sweet, & it argues the Spirit of Jesus. He was, and we should be persecuted in the persecutions of those that suffer for his sake, Act. 9. 4. 'Tis Apostolike exhortation. Remember them that are in bonds, as bound with them, and them which suffer adversity, &c. Heb. 13. 3. your mournings with them, will sweeten theirs: And your compassion, will be their consolation. By sympathizing with those that suffer for Christ, we doe at once give them present, and secure to our selves future comfort. Rejoyce with joy, (i. e.) be

Compassion,  
signifies to  
suffer with

Note this.



exceeding joyfull ) for *Jerusalem*, alſe  
 that mourne for her, *Iſa. 66. 10.* Your  
 mourning with Saints is their comfort  
 in hand, and your owne in hope. Either  
 be on the *Croſſe* with *Chriſt* ſuffering, or  
 be by the *Croſſe* with *Mary* weeping.  
 'Twas *Nero's* ſhame that when *Troy*  
 was on fire, he ſang, but 'twas *Jeremi-  
 ab's* glory, while *Jeruſalem* lay an heap  
 that he knew no tune but *lamentations*.  
 Its *Antichriſtian* to inſult over *Martyrs*,  
 and to cry, *aba, aba;* but its *Chriſtian* to  
 ſay, *ab my brother,* and *ab my ſiſter!*  
 let that be your ſweetneſſe to *Chriſts*  
*Friends*, which was the ſweetneſſe of  
*David* ( even to his enemies ) that he  
 afflicted himſelfe with *faſting*, and was  
 bowed downe heavily whiſt they were  
 ſick, &c. *Pſal. 35. 13, 14.* Certainly  
 'twill be a cordiall to them ; ( and O  
 let it ! ) I beſeech you, while they are  
 in the travail and paine of perſecution,  
 doe you afflict your ſoul by ſympathie; *Faſt,*  
*bow down,* pray for them, 'twill be a ſin-  
 gular diſcovery of your love to your  
 fellow-members, and alſo of your likenesſe  
 unto your head *Chriſt*.

4. Adde to all the reſt this, viz. Re-  
 leeve them, let not thoſe periſh, who are

## *Consolation for weake Believers.*

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in prisons for Jesus. To visit them, and relieve them, is so pleasing to Christ; that he both registreth, and rewardeth it. Paul speakes of the sweetnesse of Onesiphorus, this way, as being much refreshed by it, and affected with it. The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chaine. But when he was in Rome, he sought me out very diligently: And in how many things he ministred to me at Ephesus, thou knowest very well, 2 Tim. 1. 16, 17, 18. See how he sets out the sweetnesse of Onesiphorus in his carriage to him while he suffered, you communicate with Martyrs in the glory of their afflictions, while you relieve them; and you doe well if you do so, Phil. 4. 14, all your supplies that you give, or send to sufferers, are precious presents unto Christ: The things (Paul speaks of supplies sent him in prison) were an odour of a sweet smell, a Sacrifice acceptable, and wel-pleasing unto God, Phil. 4. 19. To pour out of your baggs upon those that poure out their blood for Christ, is a sweet sacrifice: To give a cup of consolation in relief, to those that pledge Christ in the cup of suffering, is a divine drinke-offering; and as its a

refreshing to those that suffer, so its pleasing to Christ. Its *Angelicall* to comfort Christ in his agony, Luke 22. 43. In this you may be like to the Angels; for what you doe to any of Christs *Martyr-Members*, he takes it as to himself, and will one day tell you so, *Mat.* 25. 45. *For as much as you did it to one of the least of these my brethren ( i. e. in tribulation ) you did it unto me.*

I will contract this use, and conclude it with this word: while others as *Instruments of Antichrist* persecute, do you as *imitators of Christ* be sweet to suffering beleivers. Let your *owning*, *encouraging*, *fellow-feeling*, and *reliefe*, be as sweet dropping unto those who travell for the testimony of *Jesus*. But,

5 Let this Doctrine be improved for consolation. Comfort your hearts ye suffering Saints with this, that Christ will carry himselfe sweetly toward you. Methinkes I heare some suffering Saints sigh, and say *'tis nothing* ( for so it may be read ) *to all that passe by, &c.* Lam. 1. 12. and I weep sore in the night, and among all my lovers there is none to comfort me; all my friends have dealt treacherously with me: They

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They have heard that I sigh, and there is none to refresh me. I stand for Christ but there is none stands by me; I owne him, but none owne me, &c. Well bleeding beleever, beare up. Though men forsake thee treacherously, Christ will yet owne thee, and though they'l not comfort thee, he will; what though men, as *Swallow* (and as one said well shallow) friends leave thee in the *Winter* of thy affliction, yet Christ as a constant friend abides. Its your glory that you suffer for Christ; and its his grace hee'l refresh you. Rejoyce (as *Paul* did) in your sufferings, fith in them you fill up that which is behinde of the afflictions of Christ, as 'cis, *Coloss. 1.24*. And know this for your comfort, you that suffer with him, shall also reigne with him. Its the misery of those that deny *Jesus Christ*, hee'l deny them. But for you who doe continue with, and follow him in his sufferings, he hath appointed you a Kingdome, and ere long hee'l inthrone you in it. Suffering soules! I aske you what Sips of sweetness have you from Christ? See you not *Heaven* cleare over you? Doth not *Christ* lead you gently? Its your privilege

ledge that you may, and I hope you do expect more then ordinary sweetnesse from Christ. The cup that you have in your hand, though flesh taste it bitter, doth not the Spirit make it sweet? what is that in the bottome of your bloody cup? Is't not love? are not your draughts of suffering, sweeter and sweeter? What glory is that which rests upon you? Say, Is not Christ with you in the fire, and doth not he passe with you through the water?

2. Soule, Why weepest thou? sayest thou, Christ is absent, in this thy storm of wind, and rain, and blood, doth not the Sun shine?

A. No, ah no, I suffer for Christ, and yet I am without Christ; could I but have his presence, I should sleight persecutions, did he smile, a should laugh at my foes frownes: were I but in the light of him, I could sing in this darknesse: And did I but injoy the least of his love, I could triumph in the flame of their wrath. But ah, alas, wo, &c.

Rep. Stay, O soule! speak not out thy sorrow too speedily: Christ cannot be long away. Harke! He comes leaping over the mountaines. See how the clouds fly away: Surely the Sunne will shine

shine presently : he cannot be long away, your sins shall not, thinke not then, that your suffering can separate between him and you, *Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord : Hast thou not heard ? hast thou not knowne the everlasting God, the Lord, the Creator of the ends of the earth, be fainteth not ? he giveth power to the faint.* Sing ye sufferers, rejoyce ye prisoners of hope ! the Lord whom you look for, and long after, he is with you, he cannot be absent from you. Christ is in your prisons (though it may be you are not aware of it.) However cast not away your confidence, for he that shall come, will come, and will not tarry. Now the just shall live by faith. (Tis spoken to sufferers,) Heb. 10. 38. Live, (Oh live) by faith, ye that dye daily for the faith. In the faith of this truth refresh your spirits, Christ is, and will be sweet in his carriage to suffering Saints. Therefore,

6 Be ye encouraged, O beleevers, to be willing to suffer for Christ.

But because (as the Apostle saith) 'tis good to be zealously affected alwayes in good things : and in as much as experience scales to this Scripture truth, that

that some have a zeale for God, but not according to knowledge. Therefore ere I proceed to presse this use, I shall premise this : that four things are to be wisely heeded by all such as expect Christs sweetnesse in their sufferings. If you therefore look to experience the truth of this doctrine in your owne soules ; minde them. You must look in all your sufferings, that

1. Your cause be good.
2. Your call be cleare.
3. Your carriage meek. And
4. Your end be right.

1. Look that your cause be good : Its not for every cause that a Christian should ingage unto sufferings. Neither will Christ let forth sweetnesse to every sufferer. Let none of you suffer as a murderer, or as a thiefe, or as an evil-doer, or as a busie-body in other mens matters. 1 Pet. 2. 12. To suffer in these or the like cases, is not Christian, neither will it be comfortable. Some men suffer rather as malefactors, then as Martyrs. To suffer, either for disturbing a States tranquillity, or for endeavouring the introduction, or selling a peoples slavery, is so farre from having a Divine, that it wants a morall approbation.



probation. And certainly such sufferers have little reason to expect Christs sweetnesse. As ever therefore you would, that in your sufferings you should be able to say Christ is sweet; make sure of this, that your cause be good.

2 See also that your call be clear. Christ calls not all to Martyrdome, no more then he doth to Ministry: The one is a gift, as well as the other. To you its given to suffer, *Philip. 1. 29.* As preaching, so likewise suffering without a call, will have little comfort. I am perswaded both the reason why some have been in the Pulpit without successe by Christ, and others have been in the prison without sweetnesse, hath been this, *viz.* want of a call. Its true, sometimes one called to preach, may want successe, and also one called to suffer may not presently finde comfort (as in godly *Glovers* case.) But certainly without a call either to the one or the other, a soule hath no just warrant to expect comfort. As false Prophets of old, ran before God sent them, *Jer. 29 p.* So some false Martyrs of late, have suffered ere Christ called them

them. Be therefore wise to cleare your call : If that be sure, you need not doubt, but Christ will be sweet. Indeed when truth suffers by our silence, we are called to speake : and when our life will be Christs deniall, we are called to dye. When I am before a Magistrate for Christs sake : He then calls me not to be ashamed of him; and when sin and suffering surround me so, as that I am necessitated to take the one, if I will leave the other, then without doubt I may conclude that Christ calls me to suffering, and that in it, his carriage towards me shall be sweet. But

3 *Let your carriage be as your Saviours in your sufferings; if you'll have his sweetnesse, i. e. let it be meeke : Its possible to be sinfull in ones carriage, when one is righteous in his case. And if so, its no wonder, if Christ be not found sweet. To be fierce and raging, to raile, and revile in suffering hath more of a Beast, then a Man : Surely its not be- seeming humanity, and unworthy of Christianity. Christians should be as Lambs in their sufferings. Sheepishnesse in this is Saint-ship : Its true the Apo-*

files rejoyced, that they were counted worthy to suffer shame for Christs name, *Act. 5. 41.* But they never reviled the powers under which they suffered: It becomes Christians to give blessings for curses; all manner of evil speaking is to be put away, *Ephes. 4. 31.* Satyricall invectives are not becomming Saints (especially) in sufferings. Christ was a Lamb dumb before the shearers, so (saith the Scripture) opened he not his mouth, *Act. 8. 32.* Surely the more we have the likenesse of his Spirit; the more may we expect the taste of his sweetnesse, in all our sufferings for his sake, and the Gospels.

4 Lastly, eye your end in all your sufferings. If thy end be either selfe or Schisme, how canst thou expect Christ should bee sweet to thee in thy sufferings. Some have dyed that their names might live. Many I fear venture and act unto sufferings, rather to maintaine their owne tenets, then Christs truths. *Socrates* dyed to justifie that there was but one God; but whether he dyed not for his owne opinion, rather then for Gods sake is no great scruple. 'Tis sure one may (I wish  
nope

none did) suffer as much for self-ill as sublime respects. Some suffer as they doe, i. e. for their own glory. A Roman spirit can hold to suffering and death. An opposing spirit will put on some to dye, rather then to yeeld. The Apostle hath left it a cleare thing, that 'tis possible to give ones body to be burnt, and yet to want true *divine love* (for so I render that place, 1 Cor. 13.) I beseech you to minde Christs glory, truths propagation, the maintenance of equity and righteousness, in all your sufferings, if you expect Christs sweetnesse.

*Agape*,  
signifies  
strong love  
& sincere.  
*Charitas*,  
signifies  
spirituall  
love and  
sublime.

Having therefore premised these things, let me only intreat you to minde them. Indeed it is, and must be your wisdome to see your *cause be good*, your *call cleare*, your *carriage meek*, your *end right*: And if then, go on, feare not, sinch not, let sufferings come *when, where, how* they will, Christ is, and will be sweet unto you in them. But if you draw backe, his soule will have no pleasure in you. Nor can your soules expect any from him. Certainly, if you draw backe from persecution, you draw on to perdition, Christ is not so sweet in his

his dealing with Martyrs, but he is as dreadful in his discoveries to Apostates. Aske Spira, how dolefull a condition denying is? hee'l tell you, that he could feele no comfort enter into his heart, and that there is no place there, but only for torments, and bitter vexings of spirit. Hee'l sadly relate to you, that he knew that justification was to be expected by Christ, but he denied it: to keep his fraile life from adversity, his Wife and Children from poverty: But now behold how bitter is this life to me, &c. There is no punishment so great, but I have deserved it, for this my so heynous offence; I assure you, it is no small matter to deny Christ, and yet 'tis more ordinary then commonly men doe conceive it, &c. Well, I beseech you beloved, take heed of denying Christ for feare of sufferings. 'Tis sweet to suffer for Christ, and if you doe, you will finde it so. Hee'l (as one said) pour out love upon the soule, when the body pours out bloud upon the truth. But in case the soule to keep its bloud, deny Christs truth: it may (as Spira did) wish, O that I might feele, but the least sense of the love of God to me, though but for one small moment, as I now feele his heavie wrath that comes like the torments of Hell within me, and

and afflictis my conscience with pangs un-  
terable, &c.

To winde up all, I beseech you doe more then thinke, *i. e.* O meditate of these things. And let this whole (though little) tract of Christs sweetnesse, prevaile with your hearts to enter, and to continue in the fold of Christ. Remember while you are without Christ you are without God in the world: you wander in a wildernesse of sin and sorrow: you are but (at best) among wild-beasts: you can expect nothing but dangers and devourings. But when once you are returned to the great Shepherd of your soules; when once you are brought to, and walke with Christ, you are safe and sweet. For if you are weak, hee'l carry you, and that in his bosome: If you wander, hee'l gather you, and that with his arme, while you are Lambs hee'l carry you safely, and if you are Ewes great with young, hee'l lead you gently. Say not, sin is sweet, and suffering bitter; ease is pleasant, and labour painefull: But know, that if Christ take you, into his Fold, you will say, sin is bitter, and persecutions for his sake (though unto bloud) are sweet, you will

*Consolation for weak Beleevers.*

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will then conclude, the yoke of Christ is easie, and his work is full of sweetness. Beleevers, beare witness to this truth: To the rest I say as Phillip to Nathaniel, *Come and see.*

Let me end all with *Calvins* Comment upon my Text. "In these words Calvin in  
"is expressed the singular indulgence *locum.*  
"of God, by which he is not only led  
"forth with a common affection to-  
"wards his whole flock, but by which  
"he declares according to the weak-  
"nesse of any; his solicitousnesse in  
"taking care, his humanity in nou-  
"rishing, and his patience in bearing.  
"In which he omits nothing belong-  
"ing to the office of a good Shep-  
"herd. For all the sheep must be taken  
"care for, especially they are to be  
"borne with, or releived, if they be  
"weak. *O taste and see, that the Lord is*  
*good, Psal. 34. 8.* Sit down under Christs  
shadow with great delight, and you *Cant. 2. 3.*  
shall finde his fruit sweet unto your  
taste.

O

THE



Conclusion for weak believers.

will then conclude, the work of Christ  
is easy, and his work is full of sweet-  
ness. Believers, bear witness to this  
truth: For the truth I say, and I say it  
boldly, Come and see.  
Let me end all with, Come and  
see upon my Text. In these words Christ is  
expressed the universal invitation to all  
of God, by which he is not only led  
to all with a common affection to-  
wards his whole flock, but by which  
he declares, according to the weak-  
ness of any, his love and tenderness  
taking care, his humanity in con-  
siding, and his patience in bearing  
in which he omits nothing before  
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herd. For all the sheep must be taken  
care for, especially they are to be  
borne with, or relieved, if they be  
weak. O that and see, that you  
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shadow with these things, and you  
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THE  
ANALYSIS,  
OR,  
The Table of the chiefe  
things in this Treatise.

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